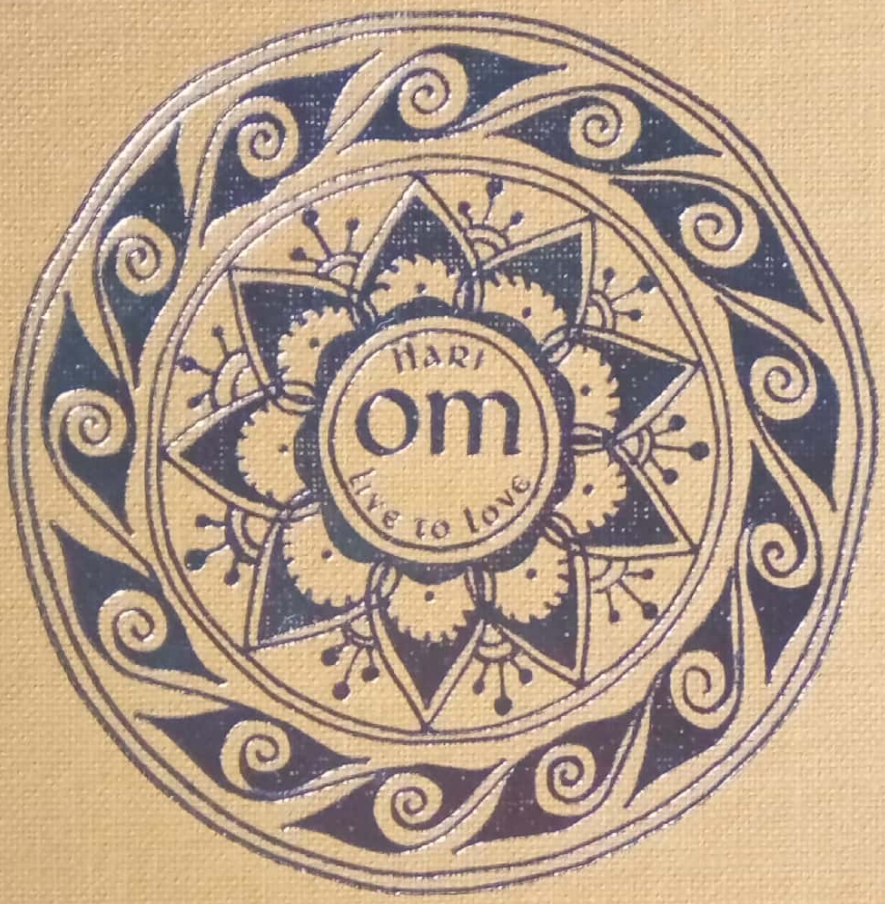
SHRIMAD BHAGWAD GITA

(Ilim Ludani-Va-Tohid)



THE KNOWLEDGE THAT DRAWS
TOWARDS SPIRITUALITY—THE ONENESS

by Dr. R. M. Hari

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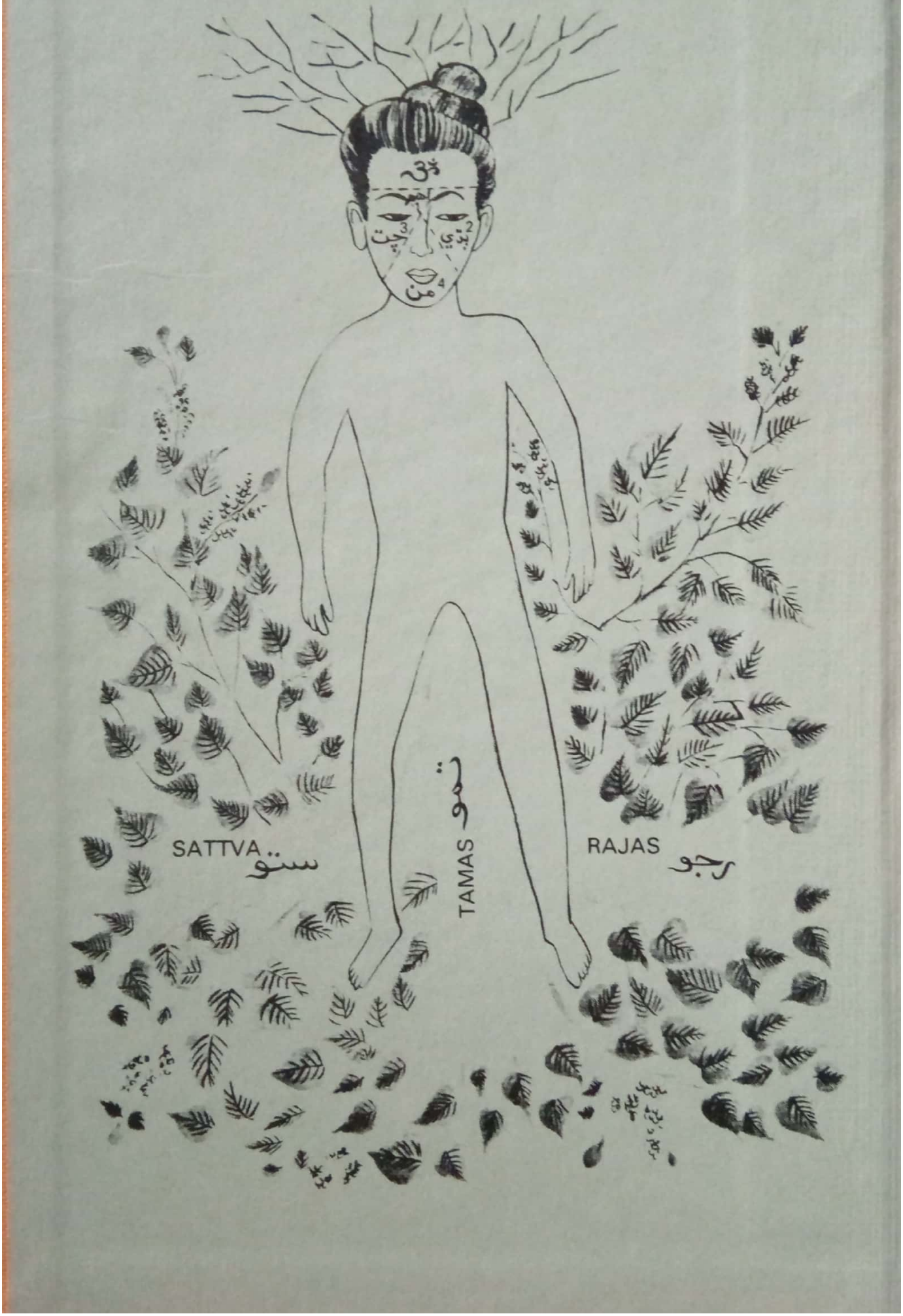

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(Ilim Ludani-Va-Tohid)

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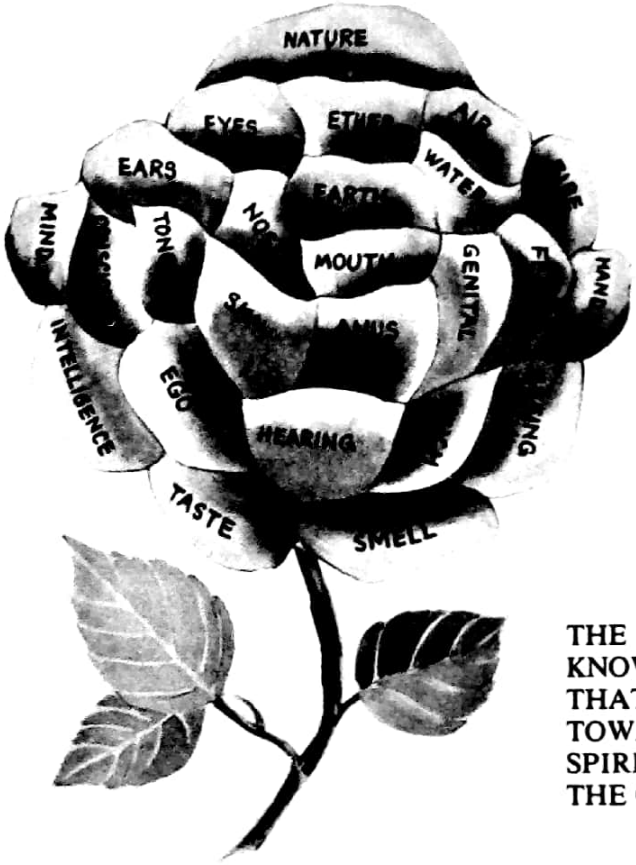

THE
KNOWLEDGE
THAT DRAWS
TOWARDS
SPIRITUALITY—
THE ONENESS

by Dr. R. M. Hari

1982

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H. M. DAMODAR, BOMBAY, INDIA

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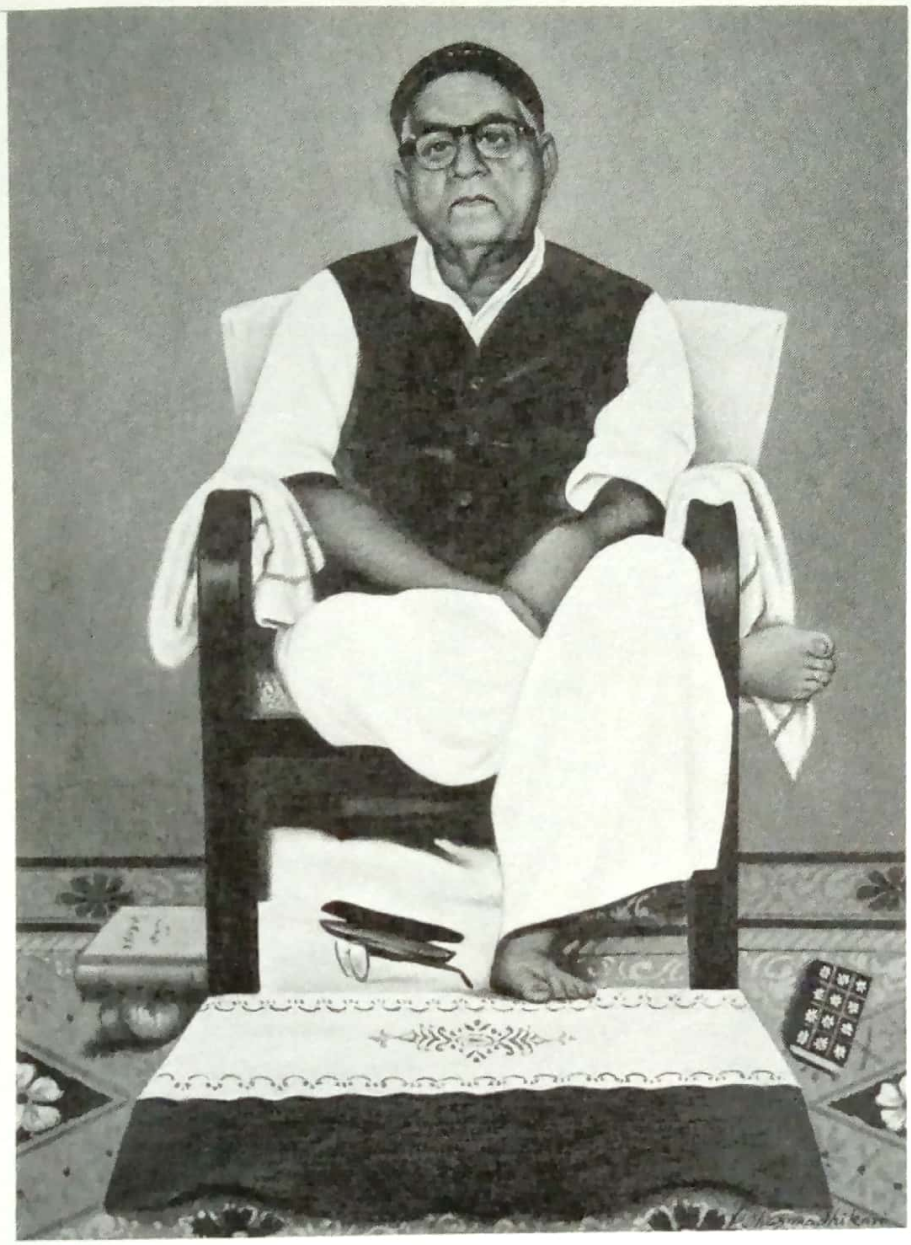
DEDICATION



DR. ROCHALDAS SAHIB
January 6, 1879-December 10, 1957

This Bhagwad Gita, which is interpreted per teachings of my master and preceptor, Dr. Rochaldas Sahib, is dedicated to him with reverence.

—Dr. R. M. Hari

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GRACE

Thou art the only Source, the Succor
Who gives pleasures and pains in life
I seek Thy Grace—I seek Thy Grace
I beseech Thee, Lord, day and night
I crave, my Lord, for Thy sight
Lead me, my Lord, to overcome the self
I seek Thy Grace—I seek Thy Grace
Thou art so complex, deep as ocean
Thou art my true Master, love fountain
Quench my thirst, Lord, with Thine Embrace
I seek Thy Grace—I seek Thy Grace
Over the whole universe, spreads Thy Name
Above all the kings and kins, greater is Thy Fame
Merge my soul, Lord, with Thine Essence
I seek Thy Grace—I seek Thy Grace
O! Wisest of the wise, Creator of creation
Impossible is possible, with Thine attention
Shake up, Hari's frame, to find the True Self
I seek Thy Grace—I seek Thy Grace
Little self is gone, Real Self is in
Everything is merged, all is within
Thank You, my Lord, for Thy Grace
I seek Thy Grace—I seek Thy Grace.

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LORD KRISHNA

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THE AUTHOR

DR. R. M. HARI
(April 30, 1912-March 21, 1980)

You are my beloved, I am your lover
You are my shield, the coveting cover
Will you not answer, my feeble cries
Will you not whisper, to Damu who tries

—H. M. Damodar

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DR. R. M. HARI

Very soon, after he had finalized the manuscript of this book, the great Master left this mortal frame on March 21, 1980. Perhaps this was a mission he had to fulfill before leaving the physical world. What can I say about this yogi, who practiced what he preached. His thoughts are best described by him in the introduction to this book. Let me reiterate his words: "Truth is one and the same everywhere, at all times and in all religions; because truth is that which has no changeableness. In this book, special reference has been made to Sufism to show that there is no difference between Vedanta and Sufism or other religions. The apparent differences among various religions are because of semantic reasons. Studied with keen interest, this book will serve as a perfect guide for material as well as spiritual progress."

Dr. R. M. Hari was born at Rohri, Sind, Pakistan, on April 30, 1912. His father, Dr. Rochaldas, a highly realized soul, served as his master and preceptor. The lives of both the saints were intimately interwoven with each other. Both lived a very simple life, devoid of any show or exhibition of self.

Dr. Hari never sat down as a head of a congregation to deliver a sermon. The fortunate few, who accepted him as their master and preceptor, got his undivided attention. Each cherishes his own personal experiences. A man of few words, Dr. Hari was a very good listener. When engaged in a discussion, Dr. Hari would become very lively and the whole room would echo with fun and laughter. He would often narrate anecdotes of how in a critical situation, he was guided by the Master, his father. Such narrations and the discussion would

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appear very amusing and entertaining to the group. In reality, this was his method of guiding and resolving a problem, faced by a disciple in his spiritual quest, an unsought guidance.

Dr. Hari lived a full life as a householder. He was very meticulous in everything he did. He was always engrossed in activities of one kind or another—housekeeping, attending to guests and family members, reading and writing books, extensive tours at home and abroad, medical practice; innovations and experimentation in herbal medicines, magnets and resonant devices. He took personal interest in the raising and care of birds and bushes. Every action was done with a keen sense of beauty, etiquette, orderliness and discipline; yet devoid of any attachment.

Dr. Hari was a voracious reader. He studied scriptures of all faiths—sikh literature, holy bible, koran, upanishad, yogas, tantrik, bhagvad gita, and biographies of various saints and fakirs. His counsel was not to get lost in the verbiage, but to seek the essence and analyze the message conveyed by the literature. It was this quest and the need to serve the humanity which made him write this treatise on Bhagvad Gita.

Unlike many other saints of his time, Dr. Hari never sought physical service from any one. If a disciple volunteered to render him physical service; in his own inimitable way, he would not accept this service. Message was clear. Forget the physicals and concentrate on the thought process, in this jet age. This was his way of teaching.

Dr. Hari never gave any formal sermon, so there are no sound recordings of his teachings. Fortunately, in December, 1969, he recorded a message for his children living in the USA. Following excerpts are reproduced from this recorded message. This will give the reader a flavor of his thought process.

> "All of you be regular and punctual to remember God for as much time as possible. God is the only Source, the Succor, who gives all the pleasures and pains in life. It is only with His Grace that you have

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risen and reached the present state. Pray unto Him and seek His grace all the time.

"It is the duty of the lady of a house to treat everyone with love and grace. The pleasure of a family depends upon the lady of the house. She can make the house a hell or a heaven.

"When you read Sukhmani (religious booklet-sikhism) you must know the meaning of each word and try to act accordingly. There lies the pleasure in reading Sukhmani; otherwise they are words only, having no sense to read them.

"All of you serve in the home and in the office benevolently. Attend to all your necessities in life, but avoid extravagance to get peace of mind. Don't make any show or exhibition of self. That is, be always simple. Prayer to God is the only way to attend to everything. God bless you all."

September, 1981 —*H. M. Damodar*

H. M. DAMODAR

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ACKNOWLEDGMENTS

I bow to the Lord for mercy who by His kind grace incited me to undertake this hard job and complete it.

I also invoke His blessings for my dear wife Rami who took interest from beginning to the end to take down the dictation.

I pray for dear S. L. Gajwani who took pains to type out the manuscript and checked it many times for its perfection.

May Lord bless all.

March, 1980 —*Dr. R. M. Hari*

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Thou art That, thou art Divine
Let the Real One, manifest and shine

Why hypnotize thyself by always saying—
I am just a little mortal always swaying—
Wake up from this dream, you Immortal Being—

Make no attempt to reconcile this life
Let go the dream, take a forward stride
Conquer thyself, whole universe is thine

Awake! Arise! Thou art the Pure One
Shake up this dream, O' Almighty One
Whatever thee think so shalt thou become

Infinite are the ways of the God's play
The silent self and nature's grand display
Develop Pure Love without any display

Give what thee can but seek no return
Who art thee, Giver is only One
Keep out the barter, rise to the perfection

Thru the terrors of evil, cry "my God, my love"
Thru the pangs of death, cry "my God, my love"
Thru all the happiness, cry "my God, my love"

Heaven or hell is a state of mind
Thou art the Holy, one of a kind
Liberate thyself, thou art Sublime

Thou art Supreme, the only Source
Hari shake thyself lose from declining course
Cry out, "I feel Thee, I am always Thine"

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INTRODUCTION

Shrimad Bhagwad Gita has been translated and interpreted by many able persons in almost all the languages all over the world. Every scholar has done his best according to his mental stature and experiences to present his commentary for the benefit of others. Many sages have also commented upon this sacred book from time to time, hence this holy book is known all over the world. I hope by the grace of Lord Krishna, this book will also find its place in the minds of the enthusiasts. Studied with keen interest, it will serve as a perfect guide for material as well as spiritual progress.

The approach adopted in this book is unique—to show that the Truth (Atma—Haq) is one and the same everywhere, at all times and in all religions, because truth is that which has no changeableness. Special reference has been made to Sufism to show that there is no difference between Vedanta and Sufism or other religions and the apparent differences among them are because of semantic reasons.

The blessed personalities of all religions who have dived deep into the spiritual realm (Atam Gyan—Ilim Ludani) have expressed and established the truth of oneness (non-duality). The ignorant fanatics tied down in the shackles of wordiness of religion have been criticising other religions without understanding the real meaning of the Truth which is identical in every religion. One sage has said, "He who sticks to words only, shall not rise to the climax." Fanaticism has really deprived us of Atamanand—the Bliss and has plunged us into materialism instead of spiritual bliss and thus put us in consternation.

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To simplify every chapter, a chart has been provided at the beginning to show the number of verses and the salient points. The reader must study the chart first to grasp the spirit of every chapter and also know that basically there is no difference between Vedanta and Sufism except in the language. Sufistic equivalents have also been given. Honest understanding of Truth will reveal that Vedanta is in no way at variance with any other religion. The disciplines set forth for the aspirants are also identical. The unprejudiced seeker of the truth will find solace in this book, irrespective of his caste and creed.

Before proceeding, it is very essential to give the true meaning of the word Sufi. Sufi is he who enjoys the eternal bliss of oneness (non-duality). The word Sufi is not a monopoly of any particular caste or creed. It is of Arabic origin and can be attributed to anybody having the qualities of a sufi. The word Sufi has been derived from the Arabic word Suf, meaning wool. During olden times, the seekers of the truth used to put on woolen clothes because such people did not believe in physical comforts; wool pricked their bodies and kept them conscious of devotion and love for the truth; so the persons who wore woolen clothes were considered sufis, the men of austerity. The word Sufi is also idiomatically used by many sages, meaning that the person is in constant communion with God. The word Suf also means liberation, therefore Sufi is he who has renounced all worldly pleasures for the sake of his liberation. Sufi also means pure. He who lives pure, eats pure, and is pure in thought and deed is a real sufi, whatever be his caste or creed.

A great Sufi has very clearly depicted the qualities of a sufi and not of the religion, as given below:

THE QUALITIES AND LIVING OF A SUFI

Sufi is he who knows the truth,
Loses his ego and merges in Guru,
Knows not religions, sees one in all,
Kindles the fire of love and burns his ego,

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Transforms with word and thought,
In Turiya (Lahoot) finds his abode.
Neither hurts nor is hurt,
Finds the self in everyone,
Transforms ego into Self,
Forgetting manifestations,
Outer inner lives so pure,
Pains and pleasures feels the same,
Finds the self in the Self,
Speaks of unseen,
Always remains in devotion,
Abandoning ego becomes unattached,
In everyone sees one God,
Friend and foe treats as one,
Life he leads a pure one,
Happy unhappy he never is,
Dalpat* the real Sufi he is.

All the perfect Masters have mentioned the following four stages for the seekers of Truth:

1. Dharma = Religion = Sharyat

   All the castes and creeds have given the same principles for the seeker of the Truth. So long the seeker possesses ego he is bound within the rules and regulations and customs of his religion.

2. Karma = Action = Tarikat

   Karma means action i.e. tarikat, the modus operandi following which one loses ego (the small self) and the mind (hirdaya—kalab) is purified.

3. Bhakti = Devotion = Haqikat

   Purified mind can understand Atma and anatma i.e. Truth and untruth (Haq and batul). This stage is known as Bhakti—the real devotion (Haqikat).

---

*Name of the poet.

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4. Gyan = Perfect Knowledge of Atma (Marfat)

When ego, the little self, is dissolved in the Absolute, peace of mind is attained and perfect knowledge of the Truth is obtained. At this stage gyani (wise—arif) transcends the bonds of this material (gross—sifati) world and he is known as Atam Sakshatkari (Vasil Baka), a man of self realization and knower of the Truth.

For the convenience of seekers a separate page is provided here to understand the four stages of Yoga.

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THE FOUR STAGES (MANZILS) OF YOGA

(The Manner of Living and Understanding at each Stage)

1. Dharma:
   (Religion—Sharyat)

   Dharma teaches the conduct of life and the right way of thinking. At this stage the aspirant has to remain as a brahmchari (the seeker, talib-e-Haq). The seeker is considered to be under the influence of budhi (intelligence—akul). He is bound within the trio of life i.e. gyata—gyan—gya, the knower—the knowledge—the known (Ilim Salaas).

2. Karma:
   (Actions—Tarikat)

   Karma teaches the way of developing concentration and love for God. The seeker is considered to be under the influence of mind (nafs). At this stage, the aspirant sometimes experiences disappointments and fears (beem-varaja). The preceptor teaches him how to pass that stage.

3. Bhakti:
   (Devotion—Haqikat)

   At the third stage the seeker acquires the spirit of sacrifice and renunciation in action and becomes a sanyasi, tarak; he is known as amil. At this stage he is guided by his intuition.

4. Gyan:
   (The Knowledge of Perfect Truth—Marfat)

   At the fourth stage the aspirant becomes a yogi (vasil baka—tasleem masawat). Here the more the aspirant dives deep within, the more he enjoys the bliss. He becomes the master of all creation. All the experiences are his personal.

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Param Atma (The God Infinite—Zaat Haq) has created the whole universe, animate and inanimate, with forms and names and is enjoying His own creation. It is a matter of abasement for us to be ignorant of such an unrivalled power and die without realizing it. God has given us intelligence only to recognize His greatness and to attain Him with our honest effort. If through our indolence and egoistic misunderstanding we fail to discharge our obligation, there cannot be greater ignorance than this, even though we may be highly educated in schools and colleges.

All the religions, saints and sages have accepted and described God as one Supreme Power, onmipresent, omnipotent and omniscient. To doubt such power and forget it is our misfortune. Why can't we have absolute faith in such power! Cultivating faith is a sequential process involving three stages:

1. Sravan = Ilim-al-Yakin
2. Manan = Ann-al-Yakin
3. Nidhyasan = Haq-al-Yakin

The first stage of faith can be developed by reading religious books and listening to the discourses of spiritual people i.e. in the first stage religious environments and constant association with religious people are very essential. With all this persevering effort for a long time and deep thinking of what is read and heard, the acceptance is developed in mind. This is stepping into the second stage of faith. At the second stage as the faith gets firmly established and fully developed, the aspirant crosses over to the third stage where his actions and experiences are based upon and determined by his realizations at the first and second stage. This third stage marks the beginning of the process of self-realization and as the aspirant dives deeper into it, he attains to higher realms of self-realization. He becomes self illumined by his devotion, eagerness and love. Without this systematic effort, God realization is not possible.

Honest and sincere effort under perfect guidance is required without which it is only wishful thinking. Reading books only will not suffice for cultivating love for God.

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Sacrifice and introspection are essential for realizing God. The real devotee entertains no other thought in his mind, nor does he entertain any kind of fear or material expectation except the eternal love for the Eternal Being. With all this kind of endeavor i.e. Yoga, he loses his ego, the little self and merges in God. In Sufism this is known as Visal-e-Yar. Those who are engrossed in materialistic desires cannot realize God and will perish into dust.

The sages advise the true seeker (talib sadik) to resolve firmly for continuous progress on the path of self-realization. The disciple has to be vigilant and introspective to understand that it is not the body but the "Shakti," the supreme power that sees and hears, for a dead man's body can neither see nor hear; body is only the medium. When the seeker discovers this truth, he enjoys bliss. He realizes the illusory character of the material things. Progressing under the guidance of his preceptor, the seeker by his right understanding removes the veil of ignorance of this triguni maya (three gunas—qualities) and enjoys and feels the presence of the real Self which is the real "I." He does not recognize or accept the body "I" as is done by the ignorant.

All religions and sects of the world have accepted and very well clarified the gross and subtle aspects of the triguni maya. The sages of all the religions have accepted God as the only Doer, the Creator of everything. The words of saints and sages are the words of God, the Supreme Power. Thus the instructions delivered by the dervishes are the instructions of God that have been put down in writing for our benefit. Of course very few realize this Truth. It cannot be realized by mere talk or through bookish knowledge which is very limited. Only people of true knowledge, by their real understanding can realize God—Allah, because they have thoroughly merged their ego in the Almighty.

In the ancient times Atam Gyan (Ilim Ludani) was imparted verbally to a deserving disciple who was well trained by the preceptor under his personal care. As time passed by, the sages felt the necessity of writing about Atam Gyan, the methodology and the experiences, so as to enable the people of the present age to be on guard and follow in the footsteps

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of the realized souls. *Shrimad Bhagwad Gita* is one of such books. Honest and earnest aspirants for knowledge of the Truth must follow the instructions of the realized souls like Lord Krishna. Riches and comforts are not necessary for acquiring Atam Gyan, rather they are impediments in the path. Contentment should be the greatest quality of the aspirant. Diversion of thought leads to misery; therefore guarding against all these diversions and reducing our needs and sensual pleasures, we must concentrate more and more on the Reality and do our best to realize Atma—Allah.

There are two kinds of gyan (knowledge), "Para" and "Apara." Para is that knowledge which leads to God and in Sufism it is known as Ilim Kabir. Apara is that knowledge which leads to the material world and is known as Ilim Sagir. Sufi is he who always seeks Ilim Kabir and ignores Ilim Sagir because the latter is transitory and of little value for the disciple, the talib Haq—seeker of Truth.

Atam Gyan is real and flawless. It has remained the same since time immemorial. All other knowledge emanated from Atam Gyan is incomplete and transitory. Without Atam Gyan one cannot remove the veil of ignorance and enjoy the infinite Bliss.

The disciple must always be introspective and vigilant to understand what is life and what he himself is, the relationship of the gross world with the God Infinite—the Haq and also what is the end of everything. We have acquired this physical body not just to eat, drink and make merry. We must think of the ultimate end of everything. When we learn the real path of peace and tranquility from the sages and work according to their instructions with implicit faith and obedience, we will very easily attain the Truth—God. Without eagerness, fondness and determination of mind one cannot attain God—Allah. Fickle and doubting mind shall deprive the seeker from knowing the Truth and will drag him towards transitory materialism.

He who dives not deep in search for Self,
Knows not the way, ignorant he is,
Loses his life licking his parched lips.

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People have extended their thoughts towards materialism so much that they have lost faith in matters transcendental, hence it has become very difficult to understand the ultimate end. It is an established fact in all the religions that Atam Gyan has immense power to dispel ignorance. If initiation is sought from the preceptor with implicit faith and devotion and practiced zealously, attainment of Atma is certain.

People have so turned to materialism and become oblivious that they have forgotten the ultimate end. Time is not far when everyone will feel the pangs of separation and after struggling in this material world shall return to the real Self. To understand and realize Atam Gyan, the mind and the actions are to be so conducted that the path is rendered easy for the aspirant, otherwise it is impossible to grasp the allusions of the Infinite. Eating, drinking and making merry will never enable him to listen to the commandments (amur).

Very few sages have the pleasure of real Atam Gyan and such are the real guides for the ignorant. The rest of the people are under the influence of maya i.e. illusion and such people interpret Atma according to the development of their minds without realizing it.

People fond of austerities are eager to enjoy the eternal bliss and they refrain from sensual pleasures of the world. As one becomes nearer to the real Self, one becomes sober. His pains and austerities all become his pleasures. In *Shrimad Bhagwad Gita,* all the ways and means for self-realization (Ilim Khud Shinasi) are well expressed wherein the aspirant can learn everything.

Lord Krishna has given much credit to PRANAYAMA —regulation and control of breath, which is termed as Dam Habas in Sufism. This again proves the identity between Vedanta and Sufism excepting the language. Sufis as well as Vedantis have highly appreciated and practiced yoga of pranayama and declared this to be the shortest way for self-realization. By practice of pranayama one easily and quickly controls all the elements, hence enjoys the Eternal Bliss. This yoga may be practiced under perfect guidance of "guru," the "murshid." There are many subtle secrets to be understood from the preceptor, before the aspirant becomes the

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master of this yoga. The seeker has to accept with firm mind that the world is an illusion and the Self is the Truth and Self-realization is the ultimate goal.

In all the religions, Atam Gyan has been accepted as the highest knowledge—the knowledge of Oneness (non-duality). But those who think in terms of duality "me and mine," do not accept the idea of "Oneness." For such people it is not possible to acquire the highest knowledge. We are always under the influence of desires which create hopes and fears in the minds, hence we have become bigots and are deprived of enjoying the bliss of Oneness. To enjoy that real bliss, one has to eradicate bigotry from one's mind and accept the Truth from whatever source it is imparted. Such people are the real vedantis or sufis, whatever be their religion, caste or creed. The knowledge of Oneness is imparted only by realized souls and such people are very rare now-a-days. Therefore one has to make an honest effort to search for such a personality through whom one can attain the ultimate goal—Self realization.

Religions have puzzled men in world,
All misled by sages saints and wise so-called.
Some adopt rituals sacrifices for show,
Some become habitants of marble glow,
Alas! Such are never nigh devotional love.

Shrimad Bhagwad Gita is so artistically narrated by the perfect master Lord Krishna to his deserving disciple Arjuna that the latter could choose his path according to his mental development and reach the goal. The option is left to everyone to choose any path whether it is of Dharma, Karma, Bhakti or Gyan, to attain salvation.

The word OM has been accepted by all the religions, books and preceptors as the highest word (Isim Azam). In verse 13 of Chapter VIII of *Shrimad Bhagwad Gita,* Lord Krishna has concisely explained to Arjuna how to practice the highest word "OM" and acquire Gyan. In Chapter XV, Sri Krishna has dealt with this secret in details. Sufis have similarly accepted the highest word "Allah" and practiced it whole heartedly under the instructions of their preceptors.

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The meaning and the purpose in all cases is the same. Through ignorance, things may be interpreted differently. The highest word holds everything, perceptible and imperceptible, just as the seed of a tree contains roots, stem, branches, leaves, flowers and fruit. Only time, method and means are required to get the result. For attainment of the highest knowledge from the highest word, the conscientious aspirant must have absolute faith and strict obedience. Absolute faith can be acquired only through self-surrender. As in military the army has to depend totally on the captain with full faith for victory and remain in obedience and perfect discipline, so has the disciple to do before his captain—the preceptor who knows perfectly well all the intrigues for success. There is no other way for the aspirant. With faith, obedience and self surrender small self is merged in the Real Self. This is the only way in Vedanta, Sufism and other religions. The spiritual disciplines also remove doubts and fears from the mind. When doubt and fear are removed from the mind, the state of "blankness" is created. This state is understood as "blankness" from materialistic angle only, whereas in reality according to Vedanta as well as Sufism it is the all-knowing state which sufis call Ilim Tohid or the state of becoming Kul Akul (all-knowing). In this state, consciousness of body and mind is lost and the ego is totally merged in the existence of Almighty God. It is a state of peace and tranquility. There remains nothing but Atma, Allah, the Truth, the Haq. This is known as liberation.

> Love devotion makes sober and receptive.
> Voice of the Self is heard and enjoyed best,
> All the qualities of the Self perceptive,
> Few are valiant that reach Deity.

Practices of yoga are necessary at all stages because they are the ways and means for success. Perfect Master is required; one cannot learn yoga by oneself. The Master only can guide how to regulate the breath and merge the ego in the Self. In Vedanta this is known as "prana and apana" (inhalation and exhalation) and in Sufism "nafs bala and nafs payeen."

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Along with the practice of pranayama, there are other helpful practices such as japa, tapa, karma and upasna. Dhyan and Sankhya Yoga are the practices of deep thinking which are suggested by the preceptor after mastering pranayama. When prana yoga is mastered, astonishing wonders are revealed to the seeker and he attains peace and solace of mind. These are all subtle secrets which are known through the preceptor personally. Such things cannot be found in books. Some sages have described such secrets in books but they are of no use to the ingnorant disciples unless explained in person; hence physical preceptor is essential as accepted by all religions.

Tatwa Gyan—the highest knowledge (ilim marfat) is acquired after systematic practice of "guru mantra"—the highest word (isim azam) under the personal guidance of the preceptor. After sometime supernatural powers are developed in the disciple and all the doubts are removed from his mind and he attains the stage of "manan" (ann-al-yakin). His ignorance is also dispelled at this stage. The disciple has to be very careful because this is not the end of all; he has yet to do much and realize much more beyond conception.

Vedantists and Sufis have classified yoga (juhid) as under:

1. Sirguni = Physical Practices (Sifati)
2. Nirguni = Mental Practices (Zaati)
3. Dhyan = Concentration (Tasawur)
4. Japa = Recitation of Mantra (Zikur)
5. Surt = Recitation of Mantra with meaning in mind (Fikur).

The preceptor considering the mental development of the seeker advises either sirguni or nirguni path by which the latter can progress quickly towards spiritualism.

Japa (zikur) in Sufism is to be fixed by the preceptor individually for every disciple. Along with Japa the preceptor teaches personally the practice of Surt Yoga (Fikur). Without "surt," japa has no meaning. It is an accepted fact in all the religions that japa (zikur) without surt (fikur) is baseless.

Some of the disciples are advised sirguni (sifati) path at

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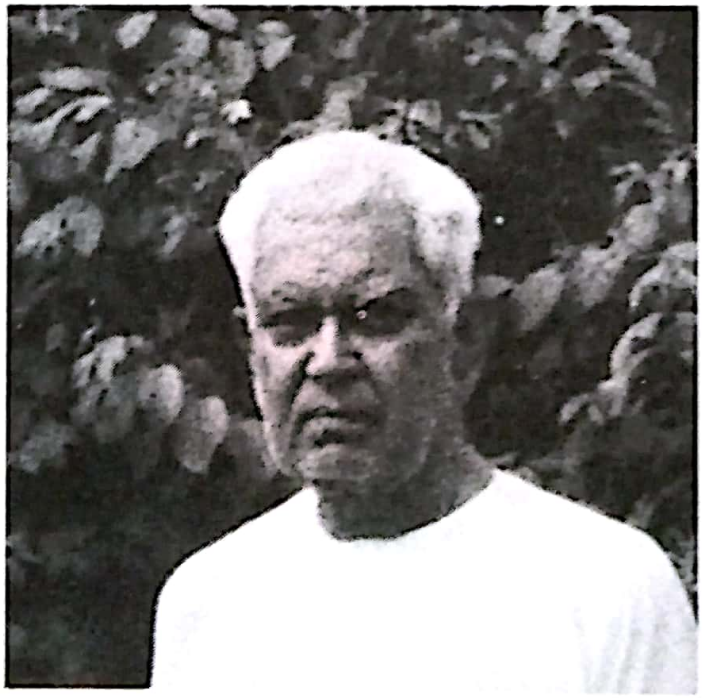
the initial stage, while some are initiated into nirguni (zaati) path. That depends upon the mental development of the disciple and the judgement of the preceptor. In Gita, Lord Krishna found Arjuna fit for both, so He initiated Arjuna on both the paths simultaneously. Sufis also do the same in special cases. As regards dhyan (concentration—tasawur) both the ways have been recommended by all the religions to suit an individual disciple.

Looking to the present times when everyone has been dragged into materialism and redemption has become impossible, the Masters of the spiritual path have suggested Prema Bhakti (Devotional Love—Ishk Haqiki) along with related principles as the easiest way to salvation.

Shrimad Bhagwad Gita and the Sufis of the past and the present have suggested Bhakti and Gyan (Ishk Haqiki and Marfat) as the only easiest ways to liberation.

March, 1980 —*Dr. R. M. Hari*



DR. R. M. HARI

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Eternal Love for the Eternal Being

Thou art the Lord, the Power Supreme
Grant us eternal love for the Eternal Being—

What shall we do with comforts and riches
Why should we worry for the worldly bewitches
Let us concentrate, why are we diverting—
Grant us eternal love for the Eternal Being—

He sees and hears, everything is His
Let us discover this fact and enjoy the bliss
He is the Doer, Creator of everything—
Grant us eternal love for the Eternal Being—

Let us understand and grasp, what is life
What is our relationship with God Infinite
What is the ultimate end of everything—
Grant us eternal love for the Eternal Being—

Vigilance, introspection we need for realization
Let us not entertain any fear or expectation
We seek only the right understanding—
Grant us eternal love for the Eternal Being—

Words of saints and sages are Thy messages
Let us sincerely follow the words of dervishes
Give us implicit faith and obedience—
Grant us eternal love for the Eternal Being—

What is the path to peace and tranquility
Hari, learn to love Him with every faculty
Let us merge our ego with the Eternal Being—
Grant us eternal love for the Eternal Being—

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SHRIMAD BHAGWAD GITA
(Ilum Ludani-Va-Tohid)

THE KNOWLEDGE THAT DRAWS TOWARDS SPIRITUALITY—THE ONENESS

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CHAPTER I

ARJUNA VISHAD YOGA

(The Despondency and Hesitation of Arjuna)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
I	47	Arjuna Vishad Yoga Despondency and Hesitation of Arjuna	Dharma Religion Sharyat	Love Devotion Determination Faith

ESSENCE OF THE CHAPTER

Ignorance (agyanta-jahalat) is the Cause of Bondage.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

When there is fear and expectation (beem-va-raja) in the mind, ignorance is developed and there is forgetfulness of Atma. At this stage Atam Gyan (True Knowledge—Ilim Tohid) is essential for removal of ignorance and regaining the lost balance of mind, i.e., peace and tranquility.

This chapter shows the state of mind of Arjuna who is

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lost in ignorance and seeks the true knowledge from his preceptor Lord Krishna who guides him on the path of Dharma (Religion—Sharyat); Karma (Action—Tarikat); Bhakti (Devotion—Haqikat) and Gyan (True Knowledge—Marfat).

The history of Gita has been written by many authors, hence it is needless to repeat here. The purpose of writing this Gita is to prove that the Truth is one and its principles are the same all over, irrespective of religion, caste or creed. The only difference is of the language which matters nothing for the seeker of the Truth.

However, a short introductory note is very necessary here to show how Gita came in existence and then proceed with its text.

About 5000 years ago there lived two brothers in Hastnapur near Delhi (India). The elder brother was born blind. His name was Dhritrashtra and the younger brother's name was Pandu. The sons of Dhritrashtra were known as Kauravas and those of Pandu as Pandavas.

According to the law then, a blind man could not be a ruler, hence Pandu the younger brother of Dhritrashtra was appointed as the king of the state. When King Pandu died, he left five minor sons named Yudishtra, Arjuna, Bhima, Nakul and Sahdeva. Dhritrashtra, the blind brother of Pandu took over the rule as trustee and asked his eldest son Duryodhana to run the state till the minor boys of Pandu grew up. When Pandavas, the five brothers grew major, they claimed their rule from their blind uncle Dhritrashtra but Duryodhana, the son of Dhritrashtra refused to hand over the powers of the state to his cousins, who were the right heirs. Dhritrashtra being a righteous person wanted his son to hand over the reigns of the state to Yudishtra the eldest son of Pandu, who was also very famous for his righteousness. Duryodhana by his tricks and treachery stuck to the powers of the throne and tried to end the lives of five Pandavas. Lord Krishna, the born master of Dharma, Karma, Bhakti and Gyan, tried his best to bring about compromise between the cousins. When all attempts failed, the great war ensued between the cousins i.e. Kauravas and

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Pandavas. Krishna tactfully remained on the side of Pandavas, because he had to guide his disciple Arjuna on the path of spirituality through the stages of Dharma, Karma, Bhakti and Gyan. Krishna parted his vassals in favor of Duryodhana.

The battle was arranged on the field of Kurukshetra where the warriors of Kauravas and Pandavas were arranged in different formations. At that moment Duryodhana while inspecting his army narrated full account of the army to his war adept Dronacharya. On the other side, Arjuna, chieftain of the Pandavas, fully supported and guided by Krishna was brought in the forefront of his army. Krishna functioning as his charioteer showed him his army as well as the opponent's army. Because of attachment to his relatives and friends on the other side, Arjuna became despondent and hesitated to fight and kill his own people, who were standing opposite to him as the enemy army. In a very tactful and masterly manner, Krishna lifted Arjuna out of that state of despondency to the point of Gyan, the true knowledge of spiritualism by teaching him Dharma, Karma and Bhakti.

Dhritrashtra who was a righteous person, finding no other way out had to submit to the naughtiness of Duryodhana and was anxiously awaiting the result of the great war. Dhritrashtra had a charioteer named Sanjaya who was graced by Rishi Vedvyasa with the power of clairvoyance to narrate the war details to Dhritrashtra.

The first chapter starts with Sanjaya sitting in the palace and visualizing and hearing all the things on the battlefield and narrating everything to Dhritrashtra.

VERSE 1

Dhritrashtra said:
Oh Sanjaya! What happened of the fighting forces of Kauravas and Pandavas collected at Kurukshetra.

VERSE 2

Sanjaya said:
Duryodhana having surveyed both the armies thus narrated the account to his war adept Guru Dronacharya and said:

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VERSE 3

Oh Guruji! Look at the big and mighty army of Pandavas organized by the son of Drupada, thy beloved pupil.

VERSES 4-6

4. Here are the heros, great archers as good as Bhima and Arjuna and smart like Drupada the Charioteer.

5. And also many others like Dharshaketu, King Chekitan, Purvajit, the valiant King of Kashi, King Kunti Bhoj and King Shabya have gathered to wage this great war.

6. Besides these, there are many other warriors like Yudhamanyu, powerful Uttamoja and the sons of Drupadi.

VERSE 7

Oh the Clairvoyant Guruji! Also look at the most popular leaders of our army, I name them for your information.

VERSES 8-10

8. Yourself, Bhishma, Karan, Kripacharya, Ashwathama, Vikarna and also the son of Somadatta.

9. And many other heroes who have decided to fight for my sake at the cost of their lives. They are well equipped with war weapons and are well conversant with war tactics.

10. Our army is under the leadership of brave Bhishma and the army of Pandavas which is much less than ours is under the leadership of Bhima.

VERSE 11

Guru Dronacharya said to Duryodhana:
The position of our army as it stands is good, let it stand firm in the position and you help Bhishma with your full support.

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VERSES 12-15

Blowing of Conches

12. To encourage and create emotion in the mind of Duryodhana the reputed warrior of Kauravas, Bhishma blew his conch which sounded like the roar of a lion.

13. Then the other groups also blew their conches, drums, bugles and horns to create enthusiasm in the minds of the armies.

14. At that time Krishna and Arjuna stationed in their great chariot yoked to white horses blew their most powerful conches.

15. Krishna blew his Panchjanya conch and Arjuna his Devdatta conch.

VERSES 16-20

Sanjaya's further war news to Dhritrashtra:

16. Yudhishtra, the eldest son of Pandu blew his Anantavijaya conch and nakul and Sahdeva blew their Sughosh and Manipushpak conches.

17. And the King of Kashi, the great archer Shikhandi, the great warrior Dharashtdaman, Virat and the invincible Sataki also blew their horns.

18. Drupada and the sons of Drupadi and the long armed son of Sughadra (Abhimanyu) blew their conches from all sides.

19. The fearful sound emanating from the conches filled the earth and the sky so loud that it rent the hearts of Duryodhana's army.

20. At that time, Oh King! Arjuna also picked his bow and thus requested Krishna.

VERSES 21-23

Arjuna said:

21. Oh Krishna! Draw up my chariot between the two armies,

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22. So that I may conveniently observe both the armies who have collected to wage war and with whom I have to confront.

23. I would also like to look at those stupids who have gathered here to fight in support of Duryodhana and have never cared for their lives.

VERSES 24-27

Sanjaya said:

24-25. Oh Bharta (King)! Thus addressed by Arjuna, Krishna drew up his best chariot between both the armies in front of Bhishma and Dronacharya and said: Behold Oh Partha (Arjuna)! The army of Kauravas, your opponents.

26. Arjuna while examining the armies saw his relatives, friends and teachers ready to fight. He also noticed his uncles, his gurus Dronacharya and Kripacharya who taught him the art of battle.

27. And he also saw Shalya, Shakni, Laxman, Abhimanyu, Jaidarath and others, the dear and near ones.

VERSES 28-46

The Distress of Arjuna

After observing the armies, Arjuna was overcome by compassion and said with grief:

28-29 Oh Krishna! After observing the armies of my own people eager to fight, my limbs tremble, my mouth goes dry, my body shakes and the hair stand on their ends.

30. My Gandiv Dhanush (name of bow) slips from my hand. I feel so much dejected. The skin of my body is burning and my mind has become unsteady. My legs are shaking. It is impossible for me to hold fast.

31. Oh Krishna! I feel all the bad omens are facing me. I feel no good will be achieved by killing my own people in the battle. What benefit and joy will I derive from killing my near and dear ones!

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32. Without my near and dear ones the sovereignty is of no use to me. I do not want victory or kingdom or even enjoyment of life.

33. Those for whose sake we desire kingdom, enjoyments and pleasures now stand in the battlefield renouncing their lives and riches;

34-35. And here gurus, uncles, sons, grandsons, father-in-law, brothers-in-law etc. all stand for the battle. Oh Krishna! I don't mind if they all kill me. I have no desire to kill them even through I get sovereignty over the three worlds (physical-mental-astral).

36-37. Oh Janardhan! (the slayer of enemies) Dhritrashtra's son Duryodhana is my brother and his patrons are all my kith and kin. What pleasure can we have after we have killed them? Hence I have made up my mind not to wage war with my own people and be worthy of hell. It will be a great sin on our part.

38-39. These people are overpowered by greed, their minds have become malicious and they see no crime in destroying families and friends. Oh Krishna! I would not like to commit such a sin. Why not save myself from doing the wrong action?

40-41. Oh Krishna! When all these venerable family members who know all the religious customs (Sharyat) are killed, our family trade and dignity will be destroyed. Their families will become irreligious and shall yield to lawlessness; when lawlessness prevails the women of the family become corrupt, and when women are corrupted, confusion of caste arises.

42-44. The confusion thus created will lead everyone to hell. The spirits will be deprived of the offering for their uplift. Oh Krishna! Those who destroy the family and those whose families are destroyed, both become worthy of hell.

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45-46. Alas! What a great sin have we resolved to commit in striving to slay our own people through our greed for the pleasures of the kingdom? Would there be a greater sin than this? Far better would it be for me if Duryodhana slays me in the battle and I remain unresisting and unarmed.

VERSE 47

Sanjaya said to Dhritrashtra:
Oh King! Having said thus on the battlefield, Arjuna overpowered by distress and attachment sat down in the chariot and keeping away his bow and arrow, refused to fight because he could not tolerate the killing of his dear and near ones.

« »

THUS ENDS CHAPTER I OF SHRIMAD BHAGWAD GITA THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "ARJUNA VISHAD YOGA" (THE DESPONDENCY OF ARJUNA ON THE BATTLEFIELD OF DHARMA, RIGHTEOUSNESS).

« »

SUMMARY OF CHAPTER I

In this chapter there is nothing much of Brahm Gyan (Ilim Haqikat) except that Arjuna though a very learned man as well as a warrior was overpowered by attachment for his near and dear ones and forgot his duty to fight for the right. Ignorance beseiged him and he invoked the guidance of Krishna who at the right moment picked him up and said, "Oh Arjuna! give up your doubts and fears created by your ego, revive your true Self and know the Truth. Surrender yourself to Me. Do as I tell you. Have full faith in Me." Thus Krishna imparted light, the true knowledge, to Arjuna.

The second chapter will show how Krishna removed Arjuna's despondency and uplifted him to Brahm Gyan, stage by stage. That is where a perfect master in physical form is re-

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quired. Book knowledge will not help much. Arjuna was a typical seeker to attain liberation and peace. When the time for his test came, he was puzzled. The circumstances distressed him. Such things do happen with everyone where physical preceptor is needed to give the light and guide on the true path. Our false apprehensions, desires and prejudices do not reveal reality.

DR. ROCHALDAS SAHIB

Nearest of the Near,
Dearest of the Dear;
You are our only Source,
All in all, of course.

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CHAPTER II

SANKHYA YOGA

(Intellectual Yoga)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage – Manzil	Teaching – Hidayat
II	72	Sankhya Yoga Budhi Yoga Intellectual Yoga	Karma Actions Ilim Haqikat	Atma and anatma Truth and untruth Haq and batul

ESSENCE OF THE CHAPTER

To remove ignorance and enjoy eternal bliss, it is essential to know Atma and anatma—Truth and untruth—Haq and batul. This is known as Gyan—the knowledge of Truth.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Atma—The Haq—the imperishable, can neither be cut into pieces, nor burnt to ashes nor can be wet or dried in sun or air. Atma the omnipotent and omniscient is the origin of everything and is also independent.

When the seeker knows this truth thoroughly, he be-

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comes fearless, all illusory sentiments vanish from his mind and he does not worry about life and death, past or future. He always dwells in the present. It is said, "If you want to be happy, live in the present."

Atma is absolute and all pervasive. Atma should not be mistaken for any physical form, animate or inanimate. The combination of Truth and untruth i.e. Atma and body is a unique one. When Atma manifests in a physical form, movements and sensations etc. are observed and not otherwise. Through ignorance everything is attributed to body only and not to Atma. To be free from bondage of ignorance, the knowledge of Atma (Haq) is very important. Clear understanding, pure mind and yogic disciplines are needed to attain liberation and become one with God.

VERSE 1

Sanjaya said:
Oh King! Arjuna overpowered by attachment and pity weepingly sat down.

VERSE 2

Krishna said:
Oh Arjuna! Wherefrom has this dejection arisen in your mind when it is time to fight? You are a warrior. This kind of weakness does not befit you. It is a condition of an ignorant and illiterate person. Do not defame your ancestral nobility. Ultimately its result will be very unpleasant.

VERSE 3

Oh Arjuna! Be brave and do not submit to unmanliness. Have patience and acquire fame and honor. Cowardice and attachment should not overpower a warrior like you. Have courage and start the battle.

VERSES 4-8

Arjuna said:
4. Oh Krishna, how shall I strike Bhishma and Dronacharya on the battlefield! They are worthy of reverence.

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5. I would like to be a beggar on the street rather than slay my teachers. Of course they are selfish and interested in their material gains. If I kill them, my pleasures will be smeared with blood.

6. I am not even sure whether we are winning the war or they will conquer us; nor do I wish to kill the sons of Dhritrashtra and enjoy life.

7. O Krishna! Passion and attachment have made me blind. I have lost my conscience. To fight or not to fight is a great problem before me, hence I surrender myself to you and pray you to guide me on the right path, so that I attain peace of mind.

8. I also do not understand if I conquer, the victory will impart name and fame to me.

VERSES 9-10

Sanjaya to Dhritrashtra:

9. Having thus expressed his views to Krishna, the mighty warrior Arjuna said, "I will not fight" and remained silent.

10. In the midst of the two armies when Arjuna refused to fight, Sri Krishna smilingly said to confounded Arjuna:

Note: Up to this time Arjuna had poured out before Krishna all that he had in his perplexed mind. Hereafter 20 verses will deal with Sankhya Yoga i.e. Gyan Marg (Ilim Haqikat). Ignorance had completely overpowered Arjuna and made him mentally weak to face the battle. Arjuna was quite aware of his heroism, yet because of his ignorance and attachment he was prepared to forego his right and did not want to fight. The Lord says, "He who through cowardice does not fight for his right is an ignorant person."

VERSE 11

Distinction between Self and body

Krishna said:

Oh Arjuna! You are grieving for those whom you should not grieve for. Wise men do not worry about

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past or future. You are unnecessarily worried about matters that are not worth consideration and yet you are talking of Gyan. Wise men do not grieve for the dead or for the living.

It is wrong to conceive that Atma is afflicted with pain. Atma is imperishable, omnipresent (muhit) and is unchangeable. Life and death are applicable to this physical body only which is sometimes created and sometimes perishes. The wise men consider it as an illusion. They perceive Atma everywhere and always the same. They believe in continuity of life. It is only the body that dies. Atma remains the same whether in form or otherwise. Considering life and death as an illusion, the people of wisdom do not consider past and future. They always keep the present in view and perform their legitimate duties. It has been proved that whatever is seen and perceived by the physical senses is all an illusion; therefore it is unwise to grieve about things that do not exist at all. This is a matter of personal realization and not of words. Anything expressed in words is always accompanied by ego. To express true knowledge in words is impossible.

The essence of the 11th verse is to realize the existence of Atma and anatma (Haq and batul). Atam Gyan (Ilim Ludani) can be understood by wise (arif) only. Such people do not grieve for the past and have no anxiety for the future. They remain in a state of mental equillibrium and are concerned with the present only and remain undisturbed in that condition. Only the wise men who have known the Truth enjoy the bliss.

Material world is just a limited aspect of the whole (Brahm-Haq), hence man is finite and Brahm is infinite. Man possesses limited knowledge (juz akul) and Brahm is all-knowing (kul akul). When ego comes into existence, the real knowledge of Atma is forgotten. The wise men do not feel themselves distinct from Atma. They have known and understood the real Truth which is omnipresent (muhit) and imperishable (bassit).

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VERSE 12

Atma Is Eternal

Atma is one that pervades in you, in me and in all those people. Atma has never been created nor is to be created hereafter. Atma exists permanently which implies that we are immortal even though our bodies perish.

It means Atma is eternal and pervades in animate and inanimate objects and therefore every object has name and form. But the truth is that everything is illusory excepting Atma (La illaha ill Allah). Whatever is imagined or perceived by physical senses is nothing but Brahm. It is only our misunderstanding regarding names and forms that you, me and this army are perceived otherwise they do not exist. Anything that has name and form shall perish except Atma which has no name and form.

VERSE 13

Atma Is Unchangeable

Atma remains the same in this body during infancy, youth and old age. It also pervades in the same form in every object. The wise men understand the truth rightly and are never deceived.

As at every stage of man, Atma remains the same unchangeable, even though a portion of the body is cut off, similarly Atma pervades in every object of nature. The wise men observing the different objects with different names and forms always consider Atma as one and do not doubt this Truth. This condition of mind is acquired by implicit faith and yogic practices.

VERSE 14

Perception Is the Quality of Physical Senses

Oh Arjuna! Heat and cold, pain and pleasure are perceived by the body when there is concurrence of senses with the body. As a matter of fact they are all illusions, therefore fear not, be brave and face the situation.

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The conjunction of the senses between Atma and anatma is natural one, which changes Gyan into ignorance. Because of these sense organs, five senses are perceived (sound, touch, sight, taste and smell). Perception is the quality of ego. Had there been no ego, perception would not have been possible. It is related to the physical body.

VERSE 15

Equilibrium Mind

Oh Arjuna! He who is above the effects of pain and pleasure, heat and cold and remains in equilibrium is fit for liberation (hayat abdi).

The wise man (Arif) never mistakes Atma. He always feels and perceives Atma as imperishable, independent and distinct from this physical body and feels himself not this physical destructible body, but eternal Atma unaffected by everything, hence he is above the effects of pleasure and pain, heat and cold. This is stage of perfect knowledge and perfect peace known as moksha (liberation).

He who feels not pain in distress,
He who loves not pleasure, is fearless,
Gold and dust feels the same,
Is not affected by fame and defame,
Is above greed and proudness,
Remains same in misery and happiness,
Is unaware of his greatness,
Has no hope nor desire,
He knows the world as illusion,
Unaffected by motive and passion,
In Brahm he merges,
He alone can attain the subtle truth,
Who is blessed by Guru only,
In eternity he merges wholly
As water merges in water.

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VERSE 16

Atma Is Immortal, Body Is Mortal

Atma is Truth hence omnipresent. All other worldly objects with name and form are an illusion. Only the wise man knows this Truth.

The objects with name and form though physically visible have no existence of their own, because they are changeable and perishable. Atma which is latent in everything is imperishable and omnipresent. Though Atma is all pervading, still it is independent. Names and forms have no existence of their own, hence all these are illusory. If at all they exist as they are seen physically, it is due to the latent Atma in them that their names and forms are physically perceived. Some sages say that the material and the mental phenomena in all cases are nothing but Atma. The physical body is a creation of Atma, the life eternal, yet body is perishable and Atma is imperishable. The physical world is also known as the shadow of Atma. Sufis also have accepted Atma as "makoos" and the physical world as "aks." Atma is the only one and unchangeable whereas physical bodies are changeable and mortal, hence, to have attachment with mortals is not advisable.

VERSES 17-18

Atma Is Imperishable and Omnipresent

17. Atma being omnipresent is indestructible hence incomparable (lassani).

It is the same Atma which is pervading in bodies as well as in whole of universe. Sufis have accepted Allah as Muhit. Nothing is comparable to Atma. Atma is unique.

18. Such indestructible Atma has innumerable names and forms which keep on changing from time to time. Oh Arjuna! Therefore, give up your attachment with the physical forms and concentrate only on Atma and get ready to fight the war of righteousness.

Earlier or later these physical bodies are to perish, therefore a

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wise man detaches himself from such names and forms and always fixes his concentration on Atma alone and remains happy.

VERSES 19-20

Atma Is Indestructible

19. Those who feel that Atma dies with body, know not the Truth, Atma is beyond death and cannot be destroyed.

Atma is unaffected by actions or the doer. Atma is also much above the three gunas (dispositions of mind) viz. sattva, rajas and tamas, hence Atma cannot be destoyed.

20. Atma is never born nor is it destroyed. Atma is eternal. Atma sometimes becomes potent and sometimes latent. Atma never dies with the death of the body. Atma is independent and remains the same under all conditions.

VERSE 21

He Who Knows the Secret Becomes Omniscient

Oh Arjuna! He who knows Atma is imperishable, beyond birth and death, permanent and independent, does not kill or hurt anybody.

He who has known Atma rightly realizes Atma to be omnipresent and imperishable. Atma as such is above the three aspects, that is, the doer, the action and the cause of action.

VERSES 22-23

Permanence of Atma

22. Just as a person changes his old clothes and puts on new ones without any change in his body, even so does embodied Atma cast off old bodies and takes on new ones.

23. Atma can neither be cut into pieces, nor can it be burnt by fire, dissolved by water or dried by air.

According to the principles of Sankhya Yoga, Atma is unique, indestructible, onmipresent and the life force under-

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lying everything. The bodies that have died are like old clothes of Atma and the new bodies yet to be born are like new clothes for Atma. In all cases Atma remains the same and the only one. Physical bodies in the Oneness of Atmic Ocean are like bubbles which are created and destroyed but the Atmic Ocean remains the same. This is the eternal law that has been in force since time immemorial.

VERSES 24-26

Characteristics of Atma

24. Atma (Haq) is indivisible, fireproof, insoluble and cannot be dried in air. Atma is imperishable, perfect, all pervading, self-independent and permanent.

25. Atma is beyond sensual consciousness, beyond conception and unchangeable. Oh Arjuna! Accepting Atma as such you should not have any doubt.

26. If at all you accept Atma as born and dead then also you need not grieve because if you slay these people (your enemy army) they will be born again, therefore why worry?

VERSE 27

Birth and Death

He who is born is to die and the dead must come to life again. That is the law of nature from time immemorial and it has been occurring till today. Even then you should not worry.

If Atma is accepted as the created one then its destruction should also be accepted. And if Atma is destructible then its recreation is also feasible and vice-versa. It is an established eternal law that Atma is neither created nor destroyed.

VERSES 28-29

Existence of Beings

28. Oh Arjuna! There was no name and form in the beginning and there will be none at the end of the universe. The manifestations are seen only at the

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intermediate stage. They are the result of sanklap (desire) accompanied by ego. All the manifestations are illusory, hence why worry about them.

All names and forms that are seen, emanate from Atma and all these merge into Atma in the end. Therefore all manifestations should be understood as an illusion and one should not worry about things that really do not exist.

29. Oh Arjuna! People understand Atma in different ways. Some express Atma in funny ways and there are many people who are guided by their gurus and religious books but still they remain ignorant.

To feel and perceive Atma in different ways, depends upon the yogic practices of the seeker. Atma is invoked by the practice of yoga and it manifests itself accordingly.

VERSES 30-31

Omnipresence of Atma

30. Oh Arjuna! Atma is omnipresent and imperishable, hence you should not grieve for anything and must perform your usual duties (actions).

31. You know your religion and its principles, and ignorance does not befit you. The work of the warrior is to fight for right. There is no other rightful duty for you than the war.

It is because of ignorance that Atma is perceived in different manifestations and is looked at as separate but the truth and the only truth is that Atma is the only one pervading in all manifestations. Since Atma cannot be divided into pieces, one should not grieve for anybody.

Note: Here 20 verses of Sankhya Yoga are completed. In the following 8 verses Sri Krishna guides Arjuna for legitimate duty.

VERSES 32-36

Legitimate Duty Incurs No Sin

32. Oh Arjuna! You are a very lucky person that the chance for fighting has come in its normal course as

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an easy entry to heaven. Opportunities to fight for the right are rare.

33. If you do not fight this lawful battle you will fail in your duty and will incur sin.

34. Besides, men and angels will disgrace you which is worse than death.

35. The great warriors like Bhishma and Dronacharya will consider you as a coward and not merciful and those in whose opinion you are highly esteemed will consider you ignoble, if you do not fight the battle.

36. Oh Arjuna! If you run away from this battle, your enemies will utter unseemly words for you, slandering your valor. Can there be any other thing so sad in your life as this!

VERSES 37-38

Defeat or Victory, Both Are Good

37. Oh Arjuna! If you are slain on the battlefield you will straight away go to heaven and if you become victorious, you will enjoy sovereignty. In both cases you are benefited; therefore rise, muster courage and fight the battle.

38. If you consider pain and pleasure, loss and gain, defeat and victory all alike, then fight the battle for righteousness. You shall not incur sin by doing this. Courage and virility are the qualities of Atma in man, therefore, having these qualities if you are slain in the battle you will surely rise to the heaven.

In this verse Lord Krishna has fully explained to Arjuna the principles of Sankhya Yoga. The man free from distinction of me and mine, pain and pleasure, victory and defeat, sees Atma (oneness) in all and does his duty honestly. He is the knower of Sankhya Yoga. This principle has been explained in verse 11 of this chapter.

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VERSE 39

The Practice of Sankhya Yoga

Oh Arjuna! You have been explained fully the Sankhya Yoga. I shall now explain to you how to practice it. If you adhere to it in the right manner, you will be liberated from birth and death and also from the effects of the actions.

Note: In verses 11 to 30 the principles of Sankhya Yoga have been given, in which the relationship between Atma and the physical body is explained. In verses 31 to 37 duty has been advocated according to which it is legitimate for a warrior to fight the battle specially when it is for righteousness. In verse 38 directions have been given to live according to the principles of Sankhya Yoga. The following verses will show how the aspirant—the seeker of the truth—should lead his life and perform actions to attain liberation.

VERSE 40

Effort Is Never Lost

Whatever effort is put, whether little or more to know the Real Self, is never lost and no obstacle prevails in this endeavor. Even a little effort saves from great fear.

He who puts in even a little effort to know Atma (Self) will be saved of many impediments. Whatever knowledge of Atma one acquires by his effort is never lost. No physical austerities are required to understand the Truth—the Atma. Only sharp understanding and perception are necessary to remove all the doubts from the mind of the seeker.

VERSE 41

Atma, The Only Source of Eternal Bliss

Oh Arjuna! Honest seeker has only single faith in his mind, therefore he can fix his mind on Atma only—the Real Self, wherefrom he derives bliss. A man without faith has many doubts in his mind, hence he is deprived of the eternal bliss.

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Atma is the only source of eternal bliss, therefore men of wisdom lead their life in co-operation and co-ordination with everything in the cosmos.

VERSES 42-44

Desire, The Cause of Bondage

42-43. Oh Arjuna! Ignorant and unintelligent people are shackled down by their sensual desires. They are only after physical pleasures and try to justify their wrong actions by their arguments.

44. He for whom sensual pleasures are the only goal of life and whose reasoning is based on books alone can never attain Atma.

People who are enamored of worldly pleasures feel happy on attaining them through their efforts. Such people are deprived of Atmic Bliss (Karar Haq) and cannot merge in Atma. They cannot enjoy the pleasure of Absolute. Such people can never become introspective and enjoy the pleasure of Self realization.

VERSE 45

Three-fold Maya

Oh Arjuna! Vedas have described maya as three-fold. You should free yourself of this three-fold manifestation, remain unattached, rise above the feeling of pain and pleasure and remain liberated. Establish your mind in Atmic qualities and take the path of oneness. Remove the idea of duality from your mind and concentrate on Atma alone. Oh Arjuna! The knowledge of the material world is always misguiding because of its limitedness. You should detach yourself from it and remain unconcerned.

The whole universe is tied down to the trio of qualities (sattva-rajas-tamas, gyata-gyan-gya, alim-ilim-maloom, knower-knowledge-known, fial-fal-mafaool, ashik-ishk-mashook, past-present-future). One should ignore the three aspects of the manifestations (maya). When the seeker rises above these three qualities, he merges in God. At that stage,

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pain and pleasure, fame and defame etc. merge in oneness and peace of mind is developed. Such a man is liberated, and remains detached from everything and always enjoys the presence of Atma. Sufis call this stage as "Vasil Baka."

VERSE 46

Gyan Is an Ocean

The men of wisdom do not have much concern with Vedas. They make use of them whenever necessary, as is the use of a pond, well, steam or a river.

As a thirsty man draws water sometimes from a well, sometimes from a pond or a stream or a river as per his needs, likewise the wise men make use of the Vedas that emanate from and merge in oneness. Gyan (Ilim Tohid), the ocean of knowledge is the highest knowledge and all other yogas, rituals and devotion are the part and parcel of that. Therefore, wise men detach themselves from all other superficial rituals and remain within the ocean of eternal gyan. To them rituals are like a well, a pond, a stream, or a river and they make use of them, only when necessary; otherwise they constantly remain merged in Atam Gyan. The men of wisdom don't feel the necessity of performing any kind of rituals. The ignorant people and the men of renunciation do need all kinds of disciplines, rituals and devotional yogas. Such people must lead their life according to their religion and observe all the rules and regulations (sharyat).

VERSE 47

Actions Without Desire for Reward

Oh Arjuna! It is very necessary for you to perform befitting actions and remain detached to their fruits. Do your dutiful actions according to your religion. Your object should be your action and not its fruitful result. Don't be indolent to the actions coming before you providentially.

Physical actions are necessary for every one because the spirit of nature is action (work) and we are not beyond nature. No religion has prohibited anybody from work. We should not attach ourselves to the result of action. Success or

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failure is determined by nature. To perform action is our duty. The law of nature says as long as we live, we have to perform actions. We cannot live without work.

VERSE 48

Evenness of Mind Is Yoga

Oh Arjuna! Abandoning attachment, fix your mind in yoga. Keep your mind in equilibrium in case of victory and defeat and perform your actions. Evenness of mind is called yoga.

Wise men do not avoid work. They perform all works physically, yet mentally they remain detached and don't worry for the results. Wise men always feel Atma above all actions and action has nothing to do with Atma. Wise men remain merged in Atam Gyan under all circumstances. Whatever actions crop up before them providentially, they perform and yet they remain detached from them. Wise men never identify Atma with nature. Keeping this secret in view they always remain in Atma and enjoy the bliss.

"Do thy duty and fear not—For I am with thee"

VERSE 49

Detachment Is the Highest Stage

Oh Arjuna! Performing actions without attachment to the fruit of action is the highest stage, it is far superior to do an action with detachment than doing a good action with desire and attachment; therefore keep your mind fixed in Gyan Yoga and don't look to the fruitful result of actions because that is meanness.

Karma Yogis (ritualists) perform actions with ego and consider their bodies the doers of the actions, hence they always expect the fruitful results. This kind of stage is considered to be the lowest. The path of wise men is not to have any kind of expectation of reward or success for their actions. This is the highest stage.

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VERSE 50

The Wise Is Free From Sin and Virtue

The wise man is above the stage of good and evil. There is no sin or virtue for him. Oh Arjuna! Therefore fix your mind in Gyan Yoga and do your duty and remain unattached to the fruitful result. That is the highest stage.

When true knowledge (Gyan) is acquired, sin and the virtue vanish. It becomes the stage of peace and tranquility. Therefore true knowledge, the knowledge of Atma is considered the highest knowledge. Gyan is superior to action. For acquiring knowledge, action is necessary. There is a lot of difference between performing action to acquire true knowledge and performing action for material gains. Actions for material gains create complications and actions for true knowledge dispels all the complications. Action for material gain create ego and actions pertaining to true knowledge mitigate ego and liberation is attained.

VERSE 51

Gyani Enjoys Eternal Bliss

He who fixes his mind in true knowledge of Atma, never considers the fruitful results of actions which are ordained providentially in life. Hence he is above life and death and is considered as a liberated soul. He enjoys eternal peace.

People who have attained this stage have no expectations, nor are they afraid of anything. They always enjoy the equilibrium of mind which is the characteristic of Atma.

VERSE 52

True Knowledge

Oh Arjuna! When you shall come out of your ignorance, you shall become indifferent to what has been heard and what is yet to be heard and the power of renunciation will develop within you.

When ego is merged in Atma and the mind is purified, the seeker is seized by the inebriation of true knowledge. In that

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state of mind one visualizes Atma in the true form and enjoys peace and bliss. Whatever one might have read or heard regarding Atma prior to this, his experiences of Atma hereafter are different. Nothing in the universe is a secret for him, hence he becomes desireless. We are forgetful of Atma, the true knowledge, because ego is attached to our senses, hence we experience heavy ups and downs. When the true knowledge of Atma is acquired, the darkness of ignorance is removed from the mind and the ultimate goal of life is attained.

VERSE 53

Yoga Is Attained With Firmness

Oh Arjuna! When the unsteadiness of your mind is gone and you have developed firmness and determination, you will attain yoga.

Yoga is the practice of stabilizing the capricious mind. Removing fickleness of mind and becoming firm and steady in concentration known as "Surt Sadhana." Surt means the faculty of concentration and Sadhana means the discipline i.e. practice of developing firm concentration. To detach one's thought from every other thing and to concentrate firmly on Atma alone so that the thought is not disturbed at all, is known as Sankhya Yoga. Sufis and other religions also practice this yoga. They firmly strive and attain Surt Sadhana (Tasawur). They call it "Shugul" and try to remain in Shugul for as much time as possible. The practice of Sankhya Yoga depends upon the steadiness and firmness of mind (thought). By mastering this yoga, one frees oneself from the trio of maya. The Sankhya Yoga is concerned with the discipline of mind and not of the body. This is the easiest way for attaining Atma. Without developing right understanding of Atma, the seeker cannot attain true knowledge. These are very subtle ideas to grasp and cannot be acquired without constant practice of the disciplines and firm determination.

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VERSE 54

Recognition of a Yogi

Arjuna said:

Oh Krishna! How to recognize a yogi who is firmly merged in Atma? How does he behave in the worldly environments?

Arjuna inquires from his preceptor Lord Krishna the difference between the behavior of a yogi and that of an ordinary man who is ignorant.

VERSE 55

Yogi Is Desireless

Krishna said:

Oh Arjuna! He whose all desires are cast away and the mind is freed of all attachments and is content only in Atma, is known as a yogi (man of sharp understanding).

He who has renounced all the desires and sensual pleasures of this world as well as of the next one, liberated himself from the bondage of attachment, constantly remains merged in Atma and has gained perfect control over his senses is called a yogi. There is no other perceptible difference between the behavior of a yogi and that of an ordinary man.

VERSES 56-58

The Mental Stage of a Yogi

56. He who is neither afraid of pain nor desires for pleasure, is unattached to love and hatred and has eliminated anger, is a wise man full of knowledge.

57. He who has detached himself from everything, is indifferent to fame and defame, unperturbed in pain and pleasure, is a man of sharp understanding.

58. As a tortoise draws in all its limbs, to save itself of the external effects, similarly a wise man by his power of introspection saves himself against the external effects of this material world.

In life everyone experiences pain and pleasure, heat and

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cold and loss and gain, but a wise man is above the effects of these and always remains in equilibrium and observes oneness in everything. He who understands Atma as unique and independent of the worldly environments is a wise man. The state of mind of a seeker when he is practicing Sankhya Yoga is like that of a tortoise. Such a seeker having controlled all the external feelings remains free.

VERSE 59

Conquerer of Senses Enjoys Peace and Bliss

He who stops feeding his senses, his sensual desires are subdued and when he visualizes Atma, his desire for sensual pleasures is eradicated.

Sensual pleasures are the food for sense organs. When the seeker practices Sankhya Yoga, he controls his sense organs. The easiest and the best way to practice this yoga is pranayama (regulation and control of breath). By this kind of practice attraction and desire of sense organs is annihilated. When the seeker remains engrossed in Atma, occult and supernatural powers are developed within him by which he visualizes Atma and enjoys the bliss which cannot be compared with sensual pleasures. Sensual pleasures are insignificant in comparison to Atmic Bliss.

VERSES 60-61

Restrained Sense Organs Can Be Misled by Sensual Attractions

60. Oh Arjuna! Mere abstinence from sensual pleasures is not enough. One can be misled any time.

61. But the true seeker who has surrendered unto me (who has merged wholly in Atma) controls his sense organs. He never goes astray and remains in peace.

The seeker who has not controlled his senses systematically is susceptible to sensual distractions and there is risk of setback to his spiritual progress. He can even be deprived of the peace and bliss already acquired. To control senses does not mean keeping the eyes, ears and nose shut, nor is it at all

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necessary to do that. What is really needed is the control of one's small ego (mind) against sensual distractions.

VERSES 62-63

Subtle or Gross Objects Are Cause of the Bondages

62. To entertain sensual pleasures is to develop attachment for them, hence desire is created. When desire is created craving is developed and when it is not fulfilled anger is induced.

63. Attachment is the cause of anger and forgetfulness of Atma, and these in turn result in extinction of intelligence. When intelligence is lost the man perishes.

VERSE 64

Detachment from Action Is Liberation

He who remains in equilibrium both in pain and pleasure and has systematically controlled his senses and does all the actions, is a happy man and enjoys Atmic Bliss.

It is the eternal law of nature that as long as a man lives in the physical body, his sense organs will keep on working, but a wise man having no attachment to anything remains engrossed in Atma and does everything that providentially comes before him and he never involves his ego. He does everything without egoistic idea in his mind, hence he is a liberated one. The wise man performs all the actions like a laborer who has nothing to do with gain or loss, only that he has to work without any attachment to the result.

VERSE 65

Blissful Mind

The blissful mind effaces all pains. Absorption stabilizes intelligence.

Absorption of mind has the unique effect of intoxication. It is acquired after long and studious practices of yoga. The Bliss then enjoyed cannot be expressed in words.

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VERSE 66

Yogic Disciplines Essential for Concentration

He who is not established in yogic disciplines can neither visualize Atma nor stabilize his concentration. He who has not visualized Atma cannot enjoy peace and bliss and is always restless. He who does not practice concentration yoga, cannot stabilize his mind.

VERSE 67

Unstable Mind

While in action the mind is dragged towards sense organs, the sense organs distort the right understanding as a storm carries away a ship on the waters.

If the mind is inclined towards material objects, the sense organs will drag away the mind towards sensual pleasures and the condition of the mind then becomes as of a boat in cyclone. In other words one becomes fickle minded. The seeker should always keep his mind stabilized even while in action. According to the eternal law, it is the nature of sense organs to act but the wise man should not be attached to actions.

VERSE 68

Control of Sense Organs

Oh Arjuna! He who has control over the sense organs is firm minded.

Unsteady mind alone runs after desires. It is, therefore, essential to be firm-minded and control sense organs.

VERSE 69

Day and Night

The night for all beings (ignorant) is the time of waking for the men of wisdom and the time of waking for all beings is night for the sage.

Ordinary men are fettered with their desires. They are fickle minded. For such people Atam Gyan is like a dark night and they remain ignorant. But the man of wisdom is always conscious of Atam Gyan. He is alert and vigilant and

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for him it is a clear shining day. The ignorant is alert in material world and indifferent to the true knowledge while the wise man is alert in Atam Gyan.

VERSE 70

Mind of a Wise Man

As the river merges in the ocean yet the ocean remains within its limits so also a desireless man is always within his limits and enjoys peace and bliss. A man having desire for sensual pleasures cannot attain peace of mind.

The seeker who is intoxicated with the knowledge of Atma is like a big ocean. A man having all the desires for sensual pleasures is like a river. Just as a flowing river is restless and attains to peace when it merges in the ocean, similarly a desirous man is restless and attains to peace and bliss when his flow of mind for sensual pleasures is merged in Atma. People who desire for sensual pleasures are deprived of Atmic Bliss which is the ultimate goal of life.

VERSE 71

Ultimate Goal

He who is free of desires and performs all actions without attachment and expectation of reward is free from ego and he alone attains the ultimate goal of life i.e. peace and bliss.

He who leads a desireless life and performs all actions, is entitled to enjoy peace and bliss, but he who is tied down to the fruitful results of actions, can never be privileged with true knowledge.

VERSE 72

State of Mind Where Seeker Is Always Vigilant and Sober

Oh Arjuna! This is the state of mind where the seeker is wholly merged and established in true knowledge and at this stage he never experiences any kind of misunderstanding regarding the Truth and the un-

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truth. This state of mind remains up to the end of his life.

The above state of mind is known as liberation where one becomes all doer, all enjoyment, beyond conception.

Note: The following chapters are based on the principles enunciated in this chapter. The principles and the practices described in this chapter are the essence of Vedas (the religious books).

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THUS ENDS CHAPTER II OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "SANKHYA YOGA" (ATAM GYAN—ILIM HAQIKAT).

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CHAPTER III

KARMA YOGA

(The Path of Action)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage – Manzil	Teaching – Hidayat
III	43	Karma Yoga The Path of Action	Manner of Life According to Religion Sharyat Tarikat Ilmi	Renunciation of Hope and Fear Tark Fal i.e. Selfless Actions (La-Tama)

ESSENCE OF THE CHAPTER

Renunciation of action is neither necessary nor is it possible. Work or action done without attachment or expectation of reward is as good as not doing any action.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Renunciation of action does not mean abandoning action, which is not the purpose at all. What is needed is an understanding of what is action, what is attachment to action and its result. When one knows that all actions are performed by forces of nature and the human being is only a tool of

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nature, he is liberated. Human beings possess three types of qualities, viz. (i) sattvic—high class qualities, (ii) rajsic—middle class qualities and (iii) tamsic—low class qualities. Nature takes work from a person according to the qualities predominant in him. Man is bound to work according to the law of nature, hence it is true that nobody can shun work even for a moment, whether he works with pleasure or displeasure. He who performs actions without expectation of reward or attachment to the success, is free from the bondage of actions. All the necessary actions if performed with ego or expectations or with pleasure or displeasure, will lead a person into bondage. But when a person understands and feels that all actions are performed by force of nature, he will enjoy peace of mind and become a liberated soul. Such a person performs actions without ego and accepts all the actions as by force of nature. There are two ways of Karma Yoga (performing actions), viz. (i) actions with ego (attachment) and (ii) actions without ego (non-attachment); the former is known as Karma Yoga and the latter as Gyan Yoga. Actions with ego i.e. Karma Yoga result in bondage and actions without ego i.e. Gyan Yoga lead to liberation and bring peace. The result of Gyan Yoga is intelligence, intuition, and peace of mind, hence Karma Yoga is inferior to Gyan Yoga.

VERSES 1-2

Arjuna Is Unable to Understand Krishna's Secret

Arjuna said:

1. Oh Krishna, the slayer of enemies! If in your opinion gyan is superior to karma, then why do you force me to wage war.

2. Your ambiguous teaching has puzzled me. Kindly clarify the point as might be beneficial for me.

Arjuna understood gyan and karma—the paths of understanding and of action, as separate and distinct from each other. In true sense there is no difference between gyan and karma.

In the following verses it will be very clear that karma is

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performed by the force of nature and Atma is different from karma and is independent.

Note: The implicit distinction between performance of action and result of action was not understood clearly by Arjuna, hence Arjuna requested Lord Krishna to make him understand clearly the secret of his teachings.

VERSE 3

Gyan and Karma Are Two Paths

Krishna said:

Oh the blessed one! I have already told you the two paths for the realization of Atma. The path of knowledge is for men of contemplation and the path of action is for those who lack understanding and contemplation.

There are two kinds of people in the world—the introverts and the extroverts. The introverts explore their inner life, while the extroverts believe in outer world and actions. Both can reach the same ultimate goal depending upon the aspirant who chooses the path according to his mental understanding.

VERSE 4

To Abandon Work Is Impossible

While doing no work one cannot attain freedom from action, nor by mere renunciation does one attain to perfection.

Nobody can stop sense organs from their actions (eyes will do the job of seeing—ears will keep on listening—tongue will continue to feel the taste, etc.). Nor by renunciation will liberation be attained and therefore it is of no use to abandon work.

VERSE 5

Actions

Not even for a moment can anybody free oneself from actions because the forces of nature will compel him to act according to his mental propensities and temperament.

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Life is action which cannot survive without work. Life survives under the forces of nature and work is executed through the sense organs.

VERSE 6

Karma Yoga Is Inferior

He who tries to control his sense organs superficially and is mentally attached to sensual pleasures and desires, is a hypocrite.

To abandon the work of the sense organs physically will not eradicate desire from the mind, because one is mentally attached to the sensual pleasures. Only ignorant people abandon action.

VERSE 7

Gyan Yoga Is Superior

Oh Arjuna! He who controls his sense organs and regulates them according to the teachings of the scriptures and engages them without ego and attachment is a superior man.

It is definitely better to keep the senses under control and engage them under perfect guidance than to renounce work. He who performs actions without ego and attachment is a liberated man. Such a person though engaged in work, is in fact doing no work. This is the way a wise man works.

VERSE 8

Working Without Ego Is the Right Way

You should perform legitimate actions. It is better to perform legitimate duties than not to perform any action. You cannot maintain this physical body without performing legitimate actions. The wise man is not harmed in any way by performing legitimate actions without ego and attachment, because without work he cannot maintain his body.

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VERSE 9

Selfless Work Removes Bondage

All the works are sources of bondage except those that are done in the name of God. Oh Arjuna! Therefore whatever actions you perform you dedicate them to God and you remain unattached to their result. You must work only with the object of attaining Atma.

Whatever is seen, perceived or is happening is due to the forces of nature. The wise man understands this very well. The wise man does not attribute work to Atma, but he very well knows the force of nature to be the source of action or work; therefore he keeps himself unattached and performs all actions. The ignorant understands quite in the opposite way. The wise man is liberated by his right understanding of the meaning of actions while the ignorant is bound by his misunderstanding.

VERSE 10

Work Is Nature's Gift

At the beginning of creation when Brahma created mankind along with the spirit of sacrifice (yagna—rituals), He said to them, "Through these actions you make your progress."

When the child is born, all his senses are weak. Thereafter as he grows and uses his body and organs, he develops strength; from childhood he grows into youth and by doing actions he fulfills his desires. Likewise one should perform actions (rituals) for one's progress and also for the progress of others. Those who are selfish and oppose the laws of nature are punished. Being entangled in sensual pleasures they perish. It is legitimate to use sense organs with right understanding.

VERSE 11

Discipline of Senses

You must pray to angel gods in such a way that they are pleased with you and in return they fulfill your desires. This way both will attain the higher stage.

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VERSE 12

Rituals

By performing yogic rituals (juhid jafa), you can please gods (angels) who will then bless you to enjoy physical pleasures. In return if you don't share your pleasures with the gods (angels), you will be considered a thief.

Fulfillment of desires and the material works in this physical world are done secretly by gods (angels) for us. Due to ego we consider ourselves as the doers, thus we are ungrateful. All our desires are fulfilled by nature and none else. Atma is distinct and unfettered.

VERSE 13

Virtuous and Selfish

After performing yogic rituals, virtuous people give things in charity. Whatever is left they eat and enjoy. Such people are sinless. Selfish people who prepare and eat themselves only are wicked.

The wise men know that everything is being done by nature. They don't attribute anything to themselves and thus enjoy peace of mind, hence they are free from sin and virtue.

VERSES 14-15

Life Depends on Nature's Flux

14. The evolution of beings is from food. Food is created by rain. Rain is created by the heat of yogic rituals.

15. Action is performed by the forces of nature. Nature springs up from the imperishable Atmic Force. The omnipresent power performs all actions.

Life depends on food. Food depends on rain. Rain occurs when heat of the Sun creates vapor from moisture of the earth and takes it up into the sky in the form of clouds which return in form of rain on the earth and food is produced.

Heat is created by natural forces known as prakriti, which is the manifestation of Atma. Being the reflection of Atma, prakriti maintains all objects by its physical forces.

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Therefore prakriti is the cause of animation, heat and rain that have taken the form of food. In other words ether, air, water and earth are different forms of nature that are working all round.

VERSE 16

Flux of Nature

He who does not co-operate with the scheme of natural forces and is engrossed in sensual pleasures is wasting his life.

He who is ignorant of the secret of natural forces and their functions is an animal, not a human being.

VERSE 17

A Superior Man

He who has devotional love, is always absorbed in Atma and enjoys peace of mind, is a superior man.

The wise man is full of true love (Ishk Haqiki), hence he enjoys peace of mind. Such a man considers the whole universe as an illusion, hence has no desire for anything—he is desireless. He is enamored of Atam Darshan (Didar-e-Haq) only. He is happy and remains engrossed in Atma alone. He has lost his ego and is free from all bondages.

VERSE 18

Wise Man Though Engaged in Action Does No Work

The wise man has no interest in this world whether he performs any action or remains without it. The only interest he holds is in Atma and seeks his shelter in Atma.

Whatever action a gyani performs or whatever action he has to perform, in both cases he reminas unegoistic and without any attachment, that is, he does everything without any personal motive or desire. He is always free from hope and fear and considers all as an illusion. He remains liberated, witnesses all performances and considers Atma unfettered.

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VERSE 19

Action Without Ego and Attachment

To visualize Atma, Oh Arjuna! Whatever actions you perform, should be without ego and attachment.

A man can become selfless (unattached) when he loses his ego (khudi). When he realizes and understands nature as doer for everything, he knows the truth.

VERSE 20

No Harm in Performing Legitimate Actions

Raja Janak and others reached the stage of perfection by performing actions without attachment and ego. You should also do the same, not with any selfish motive, but for the good of others and also set an example before them.*

Our rishis, saints and dervishes have realized Atma even while they were engaged in actions, because they neither performed actions with ego nor had they any kind of attachment. Their concentration was fixed entirely on Atma. It is not at all necessary to become an ascetic, or change the dress or leave the routine life. No one can become free from action, whether he may be a house holder or a sanyasi. Even a sanyasi has to perform actions; therefore it is better to perform actions without ego and attachment in whatever condition one exists or lives. Nobody has been free from the forces of nature, because nature itself is work. Our body is made up of five elements of nature, hence it is a part and parcel of omnipresent nature. Nature by force of action makes everyone to work consciously or unconsciously but he who through his wisdom removes his ego and attachment and works in cooperation with nature and keeps himself busy in actions, is a real sanyasi (tarak). Gyan is a fire in which ego is destroyed and everything is perceived as an illusion, including the body.

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*Father of Sita the consort of Rama.

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VERSE 21

Wise Man Works to Set Example for Others

Whatever actions good people perform, others also do the same. Whatever examples good people set, others also follow in their footsteps.

It is very essential for good people to perform good actions so that other people follow in their footsteps and behave well; otherwise, people will develop evil tendencies and will go astray.

VERSE 22

Duties Must Be Performed

Oh Arjuna! There is no work for me to do in all the three worlds nor have I any desire to obtain anything, yet I am engaged in work.

Note: In this verse Lord Krishna impresses Arjuna in secret words that He is the Godhead and yet He is engaged in work, then how can others abandon action.

VERSE 23

If I Am Lazy Others Will Also Be Lazy

Oh Arjuna! If I don't engage myself in work with understanding, others will also follow the same and be lazy.

It is very reasonable and advisable that in whatever manner our elders and wise men have acted and set examples for us, we should also behave in the same fashion and attain Atam Gyan and leave an example for our descendents.

VERSE 24

Wrong Doers Will Perish

Oh Arjuna! If I abandon actions, the people of the world will become evil. The offsprings will be irreligious and I will be held responsible for that.

Many illiterate and ignorant people say that vedantis and sufis teach bad habits and infuse wrong conceptions, but that

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is not true. Vedantis and sufis can never perform wrong actions because they know the truth of what is action and how to perform. They know that purity, right actions, innocence and perseverance are the true characteristics of Atam Gyan.

VERSE 25

Wise Are Liberated and Ignorant Are in Bondages

The ignorant people engage themselves in work with ego and attachment whereas wise men engage themselves in work without any selfish motive and attachment.

The wise and the ignorant both have to perform actions yet there is a difference between the wise and the ignorant. The action of the wise man is helpful to others and he is unattached, whereas the igorant is selfish and works for himself with ego and attachment. The wise man understands that the work is the product of forces of nature and he is free of all bondages, whereas the ignorant attributes credit to himself and thinks himself to be the doer, hence he is in bondage.

VERSE 26

Performance of Right Actions Should Be Encouraged

A wise man should not discourage the ignorant from performing actions, though the latter is doing with selfish motive. The wise man should not distract the mind of the ignorant who is engaged in work though with ego and attachment, but he should be careful and encourage the ignorant to work with right understanding.

Until the ignorant develops right understanding and urge for the true knowledge, the wise man should engage and encourage the ignorant in performing right action because the sense organs in a man have also to do their functions. Till the right understanding is developed, the actions should be performed and not renounced even though performed with ignorance. Renunciation is not acquired by outward or mechanical force, but is attained when true knowledge is acquir-

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ed. That is, when one can discriminate between right and wrong, then alone one can understand that all the actions are being performed by the forces of nature and not by him and that Atma is unfettered and independent. When a man knows this truth, he is a real sanyasi.

VERSE 27

Actions by Force of Nature

By force of nature all actions are performed. The ignorant, because of his ego and selfish motive, conceives himself as the doer.

In fact all actions are performed by the forces of nature but under the influence of maya (illusion—ignorance) everything is attributed to oneself. Since mind is a particle of nature and has no force of its own, how things can be attributed to oneself! It is absurd. Whatever circumstances are created by nature, actions come into being.

VERSE 28

Atma Unfettered and Unique

Gyani considers Atma above actions and adjectives. He considers sensual pleasures as the function of sense organs only; hence he is not entangled in bondages and remains liberated.

The seeker who practices Sankhya Yoga (Ilim Haqikat) knows fully well that the sensual pleasures and sense organs are all created by forces of nature and the work performed by these sense organs has relationship with sense organs only. Atma is much above all these and is unfettered.

VERSE 29

Ignorant Attributes Actions to Atma

The misguided ignorant people have attachment with prakriti (material world) and the pleasures of sense organs; wise men do not try to distract the mind of the ignorant from such things immediately.

The ignorant do not know the secret of Atma and prakriti (Haq and batul), hence they attribute to Atma the works created by nature and believe Atma as the doer of all actions.

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The temperaments (sattava—rajas—tamas) are nature's attributes (qualities—gunas). The works are performed by the forces of nature according to the qualities predominant in a human being. The wise man should not change the mind of the ignorant abruptly towards the path of wisdom but he should guide the ignorant to continue to perform his actions in the right manner i.e. with right understanding.

VERSE 30

Self Surrender

Oh Arjuna! Surrender all your actions to Me whole-heartedly, concentrate on Me, be free from desire and ego and fight the battle.

When one merges whole-heartedly in true knowledge, his actions also merge in Infinity. Desire and attachment are also eradicated from his mind, after which he is actionless even while performing actions. He becomes above doing and undoing, remains content under all circumstances. At this stage the seeker fully understands nature as the doer of all actions and his ego is merged in Infinity. In verse 19 of this chapter it has been directed that all actions should be performed without ego and attachment. In verse 27, works are attributed to nature. In this verse Sri Krishna has directed Arjuna to be unegoistic and accept and perform all actions that providentially crop up before him. Not only that, Arjuna has also been directed to develop the quality of self-surrender.

VERSE 31

Obedient Seeker Is Liberated

He who has full faith in Me, is free from jealousy and constantly follows my teachings, is released from the bondages of actions.

He who understands that actions are performed by nature and is unattached to the results of actions, is a liberated soul.

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VERSE 32

Ignorant Is Deprived of True Knowledge

Those who do not follow my teachings due to jealousy, are unlucky and ignorant and are deprived of true knowledge.

The seeker should surrender all his actions whole-heartedly to the Lord, concentrate on Atma and be free from desire and ego. He who does not lead his life accordingly and performs actions with ego, attachment and prejudiced mind and has not developed the quality of self-surrender, succumbs to ignorance.

VERSE 33

Both Wise and Ignorant Are Subject to Temperament

The wise performs actions according to the forces of nature (prakriti) and so does the ignorant. Then, what is the purpose of renouncing actions?

It is not only the ignorant who is subject to the forces of nature but the wise man also, because the wise is also to fulfill certain obligations according to the law of nature; hence nobody is free from the influences of nature.

VERSE 34

Wise Is Free From Love and Hatred

The sense organs maintain love and hatred for sensual pleasures. The wise man is independent and is above love and hatred because he knows that love and hatred are obstacles on the path of wisdom.

The wise man discharges all his obligations without ego and attachment, that is, without love and hatred.

VERSE 35

Personal and Impersonal Obligations

Personal obligations (according to one's religion, caste and creed) if half done are better than impersonal obligations properly done; personal religion full of flaws is better than another religion that may be

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flawless. It is better to die while fulfilling obligations of personal religion, than to survive in another religion. To adopt another religion is always dangerous and harmful.

The wise man should keep away from love and hatred and should not take upon himself obligations of another religion. He should be engaged in discharging his own obligations. To adopt other's religion, howsoever good it might be, is always harmful.

VERSE 36

Crime Against Conscience

Arjuna said:
Oh Krishna! Why does a man commit crime much against his conscience? As if there is a greater force impelling him to commit crime against his will. The poor man becomes helpless.

In verse 33 of this chapter it is said that everybody is bound within the forces of nature and performs actions accordingly. In this verse Arjuna inquires from Sri Krishna why people perform sinful deeds even though they do not want to.

VERSE 37

Rajas Guna the Cause of Sin

Krishna said:
Oh Arjuna! Desire or anger is the cause of crime which is developed from rajas guna. He who eats much and commits sinful deeds should be considered the enemy of gyan.

When rajas guna is predominant in the body (rajas guna is the mental activity of man that develops desire) desire is created, after which urge is developed to fulfill the desire. When action is performed with ego ignorance is developed, that is, tamas guna becomes predominant. Under the influence of tamas guna the man is deprived of Atam Gyan—the True Knowledge and he starts committing sinful deeds; but the man who is wise and vigilant, has controlled his sense

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organs and is desireless and free from anger, is liberated. Rajas guna is the beginning of ego after which the man is drowned in tamas guna (lowest quality) and he becomes sinful.

VERSE 38

Desire and Ignorance Are a Veil on True Knowledge

Just as smoke covers fire, dust covers mirror and womb covers embryo, similarly desire and ignorance cover Atam Gyan.

VERSE 39

Desire Is the Greatest Enemy of Man

Oh son of Kunti (Arjuna)! Desire is a dead enemy of a wise man. As fire is not satisfied on supply of fuel, similarly desire is not satisfied by the enjoyment of sensual pleasures. Desire is the great veil on Atma.

Sensual pleasures and Atam Gyan are poles apart i.e., a man entangled in sensual pleasures will never acquire Atam Gyan. There is no end to man's desire. When one desire is fulfilled another crops up. Desires have no end.

VERSE 40

Seat of Desire

Sense organs, mind and intelligence are the seat of desire, that veils the true knowledge and thus the man is entangled by the attachments.

Desire is created from rajas guna and takes its seat in sense organs, mind and intelligence. By its force it drags the man away from Atma and covers him with ignorance and attachment. Atma is free of all desires, because Atma is unfettered and independent.

VERSE 41

Wise Should Not Allow Desire to Develop

Therefore Oh Arjuna! You should first control your sense organs, regulate their functions and then aban-

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don desire, the destroyer of wisdom and discrimination.

When sense organs run after pleasures, desire is created. Then craving enters the mind and ignorance is developed. If desire is not controlled from the very beginning it will go on increasing and become an incurable disease.

VERSE 42

Atma Is Much Superior to Senses, Mind and Intelligence

Senses are superior to body, mind is superior to senses, intelligence is superior to mind and Atma is superior to intelligence.

There is hardly any perceptible difference between senses, mind and intelligence, but with deep thinking one can feel a lot of difference. If senses were not associated with body, the body itself would not be capable of doing anything or feeling anything. It is because of senses that body works and feels, hence senses are superior to body. Again mind is superior to senses, because if mind was not associated with senses, the senses would be unable to perceive anything i.e., when mind is engaged somewhere else, then the body does not feel or perceive anything. This is known as absent mindedness. Without mind neither senses nor body can function. Body and senses are dependent upon mind, hence mind is superior to senses. Again senses and mind both are subordinate to intelligence. If intelligence is absent in man, senses, mind and body all are invalid. It is because of intelligence that all things function properly and it is on account of intelligence that knowledge is acquired. When we progress further towards Atma it is realized that even intelligence has its limitations. Atma which is so subtle, is much above and superior to intelligence. He who tries to understand Atma through intelligence is deceiving himself. Atma is much above perception and conception. At certain stages even intelligence becomes a veil on Atma; hence as long as intelligence is there, even a part of it, visualization of Atma is impossible. Atma being so subtle can be perceived or understood with most subtle thought which is known as Anubhav (Ilim Ishrak).

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VERSE 43

To Know Atma Is Obligatory

In that manner, Oh Arjuna! Atma is much above intelligence. You should concentrate on Atma, control your mind and destroy your enemy which is full of worldly desires.

Atma which is omnipresent and much above senses, mind and intelligence, is perceived only in the state of ecstasy and meditation. The wise man should remain engrossed in Atam Gyan, be free from the bondage of senses and control his mind so as not to develop any kind of desire. Desire is only imaginary and by controlling the wandering mind one can overpower desire.

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THUS ENDS CHAPTER III OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "KARMA YOGA" (THE PATH OF ACTION—ILIM TARIKAT).

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SUMMARY OF CHAPTER III

In this chapter Sri Krishna imparts a few pieces of advice to Arjuna to enable him to reach the goal of life.

1. As long as a man lives in this life he should act according to the instructions of the religion he is born in. Nobody can abandon actions.

2. Actions are performed by the force of prakriti (nature), man is helpless. He is only a tool who moves as nature wants him. Atma is much above, unfettered and independent.

3. To become egoless and unattached, free from love and hatred, and to know nature as the doer of everything is the sign of Self-realization and liberation from bondage.

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CHAPTER IV

KARMA SANYAS YOGA

(Detachment to Work)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage – Manzil	Teaching – Hidayat
IV	42	Karma Sanyas Yoga Detachment to work Tark	Tarikat Ilim (Ilim-al-Yakin)	Losing of ego (hasti-khudi)

ESSENCE OF THE CHAPTER

Actions and qualities are the creation of prakriti. Atma is unfettered, source of knowledge, peace and tranquility. Creation is the function of nature. There are two ways of acquiring Atam Gyan, one by intelligence and the other by action. Gyan Yoga is meant for intelligent people and Karma Yoga for the ignorant. By performing rituals, mind is purified. By intelligence and understanding, true knowledge is acquired and ego and attachment are destroyed.

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ABRIDGED EXPLANATION
(Intrinsic Meaning)

Atma is imperishable, unfettered and unique. Prakriti is the source of actions and qualities and is always changeable. Atam Gyan is imperishable but it is covered by the veil of ignorance. Whenever ignorance overpowers people, Atam Gyan is forgotten. Avatar (Prophet—Peghambar) reincarnates to revive the true knowledge. Atam Gyan is eternal and permanent, prakriti gyan is changeable from time to time and is created by man; hence the intellectual stage of a man is graded according to his actions and qualities. Accordingly two paths have been prescribed for persons of each category for attaining Atam Gyan. One is of high order and the other is of low order. He whose mind is pure is fit for Gyan Yoga. It is easier and nobler. He who is ignorant, given to fear and hope, for him Karma Yoga is the best. Karma Yoga (rituals) is necessary for the purification of mind. When one becomes fit to acquire Atam Gyan, that is, when one can discriminate Atma and anatma and is capable of understanding action and inaction, he is fit to be initiated on the path of Atam Gyan, the path of True Knowledge. Ordinarily Gyan Yoga and Karma Yoga are understood differently, but for the wise man they are one and the same thing except that a karma-yogi performs action with ego and attachment and a gyan-yogi performs the same kind of action without ego. When there is ego there is bondage and limitedness and when ego is absent there is liberation and unlimitedness.

VERSES 1-3
Lord Krishna Narrates Atam Gyan to Arjuna

Krishna said:

1. Oh Arjuna! It was I who first imparted knowledge of Truth to Vivasvat (Sun—Aftab). Vivasvat gave the same knowledge to Manu and Manu to Akhshyava-ku.

2. In the same fashion, the same Atam Gyan continues from time immemorial and has been transferred from one to another and only supreme sages know

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about it. With the lapse of ages this Gyan has been concealed.

3. The same ancient and imperishable knowledge is now passed on to you by Me because you have full faith in Me and you are My devotee and friend. This knowledge of Truth is the supreme secret.

This Atam Gyan was first narrated to Vivasvat who in due course transferred this knowledge to his son Manu, who again initiated his son Akhshyavaku, great grandfather of Sri Ramchandra. Thereafter the same knowledge of truth was passed on from man to man—the rishis, sages and dervishes. All these people knew that Atma is self independent, unchangeable and omnipresent. When the mind is purified and ignorance is removed, the knowledge of Truth shines out and the dark veil of duality is removed.

Atma is one and imperishable. Lord Krishna reincarnates to revive this ancient knowledge which was concealed by lapse of ages.

VERSE 4

Arjuna's Doubting Mind

Arjuna said:

Oh Krishna! You are recently born and the Sun has been there for ages. How did you initiate him into Gyan Yoga? I am unable to understand this.

Note: Here Arjuna's mind is fixed on Krishna's physical form because he saw Krishna in this physical body which was created (born) some years back and the Sun existed for ages, so he was confounded; but Sri Krishna was imparting Gyan to Arjuna, knowing himself not being physical body but as imperishable Atma which is neither born, nor will be born and is always omnipresent. In such Atam Gyan, Vivasvat, sages and rishis are firmly established.

VERSE 5

Omnipresence of Atma

The blessed Lord said:

There have been so many births of mine and also thine

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in the past and I know them all whereas you do not know them.

Note: When Sri Krishna talked to Arjuna regarding "mine and thine" births, he never meant the body. Sri Krishna's mind is always fixed on Atma and he tells Arjuna that the omnipresent Atma which is in you, in me and in everything in the cosmos is the same one with no difference. All the manifestations with different names and forms are of one Atma. That one Atma has been adopting different names and forms. He definitely knew that Atma is the same one in every manifestation in nature. The seeker with vanity, ego and attachment cannot understand the real Atma.

VERSE 6

Atma Is Manifested Through Prakriti

Oh Arjuna! I am free from birth and death i.e. neither I am born nor I shall perish. I am the lord of the universe. I have come into being through my prakriti and manifest myself through maya.

Note: Sri Krishna was acquainting Arjuna with the Truth but due to ignorance Arjuna did not understand this secret that Atma is imperishable and omnipresent. All the manifestations with name and form are created from prakriti and are subject to change and destruction. But Atma is never born and does not perish. There is no change in Atma with changes in nature. It is only because of ego and attachment to the material world that one forgets the true knowledge of Atma. At that moment the preceptor (guru) lifts his disciple from the state of ignorance and saves him from destruction as Sri Krishna did with Arjuna.

VERSE 7

I Incarnate When Sin Increases

Oh Arjuna! When people become irreligious, their minds are full of ego, they perform sinful deeds and there is decline of righteousness, then I manifest myself in incarnation.

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According to the law of nature and as the time passes when sinful actions increase, at that time the Lord incarnates Himself in physical body and revives the concealed knowledge of Truth i.e. Atam Gyan and frees all human beings from serious tension of life and the perversive effects of materialism and again preserves equilibrium. Such incarnation is known as Avatar (Prophet—Peghambar).

VERSE 8

Atam Gyan Is Revived to Preserve Righteousness

Oh Arjuna! I incarnate myself again and again to protect righteousness, to destroy the wicked and preserve the equilibrium in nature.

VERSE 9

People Knowing Truth and Untruth Remain Engrossed in Atma

Oh Arjuna! He who knows My incarnation and My actions, is free from ego and attachment and merges in Me (Atma).

It is the nature of Atma to manifest in bodies yet Atma is unattached to everything i.e. Atma is unfettered. This peculiar type of association of Atma with body is very surprising. The secret can be understood and realized through Atam Gyan only. He who has acquired the true knowledge of Atma considers Atma to be independent and unfettered and performs actions without ego and attachment and enjoys liberation.

VERSE 10

Wise Man Is Free From Fear and Hope

He who is above fear and hope, pain and pleasure, he who concentrates on Me and takes refuge in Me, merges in Me.

Unless one becomes fearless and desireless one cannot attain the true knowledge. Wise men first free themselves from

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fear and hope, understand the performance of actions and then attain Gyan and enjoy the bliss.

VERSE 11

Attainment According to Faith

Oh Arjuna! Whoever worships Me with whatever intention and mental development, I repay him in the same form. The wise men only follow My path i.e. they worship Me only.

It is only one Atma that shines in every being. Different people of different religions worship Atma according to their mental development and understanding. Whatever faith and love they hold, their minds also become like that.

VERSE 12

Worldly People Desire Worldly Things Only

The materialists believing in the result of action and desiring the fruit thereof worship demigods (angels). Through them people can have quick rewards.

Those who are trying to please demigods cannot visualize Atma because they worship with selfish motive and are anxious for rewards only. They are happy with this.

VERSE 13

Classes of People

I have grouped people into four classes according to their actions and temperament. Though I am the doer of all, know Me free from doing any action.

There are four classes of people:

1. Priest class known as brahmins who are better learned, earn their livelihood by their knowledge and guide people on the right path. They are wise men and fit to be respected and worshipped.
2. Warrior class known as kshatrias. Such people are brave and strong. They look after the safety and welfare of others.
3. Business people known as vaishya class. They main-

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tain the economy of the people, provide them with amenities of life and maintain prosperity of the country.

4. Sudra—the low class people who are neither educated nor brave, nor have any kind of talent for business, are meant to serve the first three classes and thereby maintain themselves.

In all these people the only one Atma pervades. There is no manifestation of any quality or action without Atma.

VERSE 14

Atma Is Above Action and its Results

Neither I am bound by actions nor I yearn for their fruit. He who knows Me thus also becomes free of actions.

Though Atma is perceived as the doer of all actions, it is above doing any action and the result of action. He who understands Atma as such is also liberated.

VERSE 15

Working Like Wise Is Fair and Advisable

Knowing thus, the seekers of salvation in ancient times performed actions; therefore you should also perform actions accordingly.

The seekers of liberation in olden times performed all actions, knowing Atma as desireless and unfettered. Therefore one should also act in the same fashion.

VERSE 16

Action and Inaction

What is action and what is liberation from action, even the wise are confounded. I will explain to you what action is, knowing that you will be free from evil.

It is very difficult to understand action and inaction and be delivered from evil. Lord Krishna exposes this secret in verse 18 of this chapter.

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VERSE 17

Two Kinds of Actions

It is very essential to know the secret of performing good actions, prohibited actions, and also the truth about inaction. It is very difficult to understand the real meaning of renunciation.

There are two kinds of actions—good and bad (amur and nehi). It is easy to know the difference between the two, but to know Atma, which is above action and inaction is very difficult. Without true knowledge of Atma, the riddle of action and inaction cannot be solved and liberation cannot be attained. Sufis call this knowledge as "Ilim Urfan."

VERSE 18

Secret of Action and Inaction

He who understands inaction in action and action in inaction is a wise man and remains engrossed in Atma even while performing action.

Any action performed with desire and attachment is known as action and it becomes the cause of bondage; but the action performed without any desire and attachment to the result of action is known as inaction and is considered the cause of liberation. In both the cases action is performed but the difference between action and inaction is, that while performing action, desire, attachment and selfishness are there, whereas in inaction neither desire, nor attachment, nor any selfish motive is involved. To be free from action does not mean to abandon action, but while performing action there should not be any kind of desire, attachment or selfish motive. It is known as inaction. Such kind of right understanding can be acquired only after long yogic practices and disciplines. This verse has a very deep meaning. All the actions in the universe are performed by "prana" and "apana" i.e. inhalation and exhalation of breath (nafs bala and nafs payeen). Atma the omnipresent i.e. Saman Vayu is the life force for all the performances and manifestations. Sri Krishna has explained further details regarding Saman Vayu and Pran Vayu in Chapter VII.

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VERSE 19

The Knowledge of Truth Is the Only Path for Liberation

He who while performing all actions is desireless and unselfish, has burnt all his actions in the fire of True Knowledge, is known as "Gyani," the man of wisdom.

Man of wisdom (arif) performs all his actions in casual form without any hope or attachment to the fruit of action. In consideration to realization of Atma, he pays no heed to action. This is known as burning of actions in the fire of wisdom.

VERSE 20

The Working of Wise Is As Good As Performing No Action

He who renounces the fruit of action, always remains content and is free from desire, though doing all actions does no action.

The work that is done without any expectation and selfish motive and attachment to the result is as good as abandoning the action.

VERSE 21

Action Is Attached To Body Only, Atma Is Unfettered By Action

He who is desireless of the desire, controls his mind and remains in peace, is free from all bondages. Such a man takes work outwardly only from his physical body but in reality he does no work.

The wise man performs no action for any material gain. He always remains engrossed in Atma and works without any attachment and keeps himself free from the result of action. He who performs his actions with ego and selfishness entangles himself in bondage. No one can liberate himself by abandoning his family, relations or possessions. Actions are performed by the wise as well as the ignorant. The only difference between the two is that the wise man understands all

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the performances as by nature and the ignorant on account of his ego, considers himself the doer of actions. The wise man considers Atma as unique, independent and above all actions. This is the true knowledge of Atma.

VERSES 22-24

Absorption in Atma Is Liberation

22. He who remains content with providentially acquired things, has no idea of duality in mind, sees Brahm in everything, does not allow any perverse thought in his mind and is least affected by victory and defeat, is not bound by action.

23. He who has abandoned all his desires, whose mind is firmly established in Atma and knows for certain that nature is the doer of everything, his all actions are immersed in Atma and he is never entangled in the bondage of actions.

24. For such a man, whatever offering he offers is Brahm, with what he offers is also Brahm, to whom he offers is also Brahm and he himself (the man who offers) is also Brahm. He only merges in Atma.

The wise man is engrossed in Atma and sees Brahm in everything and enjoys the bliss of oneness (La illaha ill Allah). He is a liberated man and does not entangle in bondages because he knows that the nature is the doer of all actions. He is content under all circumstances with what providentially comes before him. He is above fame and defame, defeat and victory and remains in equilibrium in pain and pleasure. His mind is unaffected by changes in nature. He has no attachment or apathy for anything. Whatever actions he performs, he remains free from ego and attachment, hence he is free from bondages of actions and is liberated.

VERSES 25-28

Ways of Reaching the Goal

25. Those who are selfish and entangled in bondage of karma, worship demigod by performing rituals to

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please them. Others burn their actions in the fire of wisdom by becoming selfless workers.

26. There are some who sacrifice their hearing i.e. they control their ears, the sense organ of hearing and listen to nothing. There are others who physically stop talking and seeing, likewise control their sense organs.

27. There are some who control their senses from performing their actions and establish their minds in Atma. They burn all their actions in the light of Atma.

28. There are still others who sacrifice their money by undertaking visit to religious places, some giving money in charity for benefit of others, some perform yogic rituals by disciplining their physical body, some perform religious rites, some observe fasting and recitation of mantras.

There are different paths by which the aspirants reach their goal i.e. knowledge of Truth. They are "surt sadhana" (concentration—fikur), control of sense organs (eyes—ears —mouth etc.), "sun samadhi" (concentration on voidness), charity, yoga, devotion and recitation of mantras. These are all the ways to lose one's ego and control mind from vicious thoughts and desires and concentrate on Atma. By these physical efforts, the mind is purified and one becomes wise to understand the good and the evil. When the senses are controlled, one becomes introversive and introspective; the sense organs stop functioning and one enjoys the bliss of Atma. Recitation of mantras is of two kinds: (i) Japa (ii) Ajapa Japa. One is physical and the second is mental. The physical recitation is the japa recited with tongue, and the other ajapa japa, is recited mentally i.e. with mind. The methodology is taught by guru personally.

VERSE 29

Path of Pranayam

There are some who practice the yoga of controlling breath. Such people control and regulate the movement of breath i.e., inhalation and exhalation and try

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to merge inhalation into exhalation and exhalation into inhalation i.e., merging prana into apana and apana into prana.

In sufism this kind of yogic practice is known as Pasunfas. Prana and apana are known as "nafs bala" and "nafs payeen" and the controlling of prana is known as "dam habas." Further explanation regarding this yoga is given in chapter V.

VERSE 30

Disciplines of Yoga

There are others who regulate their food and practice pranayama and immerse their prana in prana. All such people are the knowers of these yogic practices and by these they purify themselves of their sins.

VERSE 31

Ultimate Result of Yogic Practices Is Attainment of Atma

Oh Arjuna! Those who perform yogic practices and acquire Atmic Bliss, never perish. Those who avoid them, perish in this life as well as in the next one.

The result of the yogic practices explained above is Atam Gyan. He who does not practice yoga is deprived of the knowledge of Truth. Therefore it is necessary for every true seeker to put in all his effort to acquire Atam Gyan and find out such wise men who can guide him on the right path to acquire the true knowledge of Atma. He who has lagged behind in discharging this obligation is deprived of physical as well as mental peace and tranquility.

VERSE 32

Rituals in Vedas Are Ways of Yogic Practices

Thus many forms of rituals are given in Vedas which are all yogic practices. Knowing them if you practice, you will be liberated.

There are so many ways and means given in the religious books to attain Atma. If any one of them is adopted and

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practiced by controlling sense organs or mind or through intelligence, one can reach the ultimate goal. Mostly in all the ritual practices, one has to undergo many physical as well as mental disciplinary hardships. The easiest path wherein there is minimum hardship or discipline is Gyan Yoga (understanding by intelligence). The practice of Gyan Yoga is explained in Verse 27 of Chapter V.

VERSE 33

Sahaj Yoga

Oh Arjuna! Sahaj Yoga i.e. Gyan Yoga is much superior to Hath Yoga, because the performances of all rituals including their results are merged in the true knowledge of Atma.

Note: In Shrimad Bhagwad Gita more importance has been given to Gyan Yoga than to any other yoga and Gyan Yoga is considered to be supreme. Not only that, attainment of gyan is the foremost duty of every human being. He who has attained peace of mind, to him there is nothing more dear in all the three worlds.

VERSES 34-35

True Knowledge Can be Acquired from the Wise Only

34. Know it for certain that you can know the Truth only from those who have already known the Truth. They will impart this knowledge to you when you serve them wholeheartedly, with humility, reverence and obedience.

35. Knowing this, Oh Arjuna! you can never experience darkness of ignorance and you shall perceive the same eternal Atma first in yourself, then in everything.

Reverence, whole-hearted service and obedience to the people of wisdom are absolutely essential for a true seeker, because people of wisdom are the only source of true knowledge who can impart Atamanand. Due to ignorance one feels different from Atma. When true knowledge of Atma is ac-

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quired, ignorance is dispelled and when ignorance is dispelled, Atma alone is perceived in everything.

VERSES 36-37

Sinners Also Can Attain Liberation

36. Even if you be sinful of all sinners, you will cross over all evils by the boat of wisdom alone.

37. Just as flaming fire consumes wood into ashes, likewise does the fire of wisdom burn all the actions into ashes.

VERSES 38-39

Atam Gyan Is Superior

38. In life there is no other knowledge so pure and perfect as the knowledge of Atma. He who by his yogic practices has acquired this Brahm Gyan, finds peace and tranquility within himself.

39. He who is intelligent, zealous, firm minded and has acquired full control over his sense organs, shall soon acquire wisdom and enjoy supreme peace.

Atam Gyan is self independent and superior to all other knowledges. Prakriti Gyan which is dependent on Atam Gyan is perishable.

VERSE 40

Ignorant Is Deprived of Atam Gyan

He who is ignorant, weak minded and overpowered by sense organs shall perish. He who has no control over his mind will have no happiness and peace either in this world or in the world beyond.

He who has no faith on account of ignorance or lack of determination, always doubts the Truth, is unable to remove the darkness of ignorance from his mind, is a brute and can never enjoy peace and happiness.

VERSE 41

He Who Surrenders Shall Never be in Bondages

Oh Arjuna! He who has no attachment or desire for

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his actions, has eradicated all his doubts from the mind and has gained control over his sense organs, is liberated.

When one has learnt to be introspective and has merged in the true knowledge of Atma, he is automatically liberated from the bondage of actions. Whatever he experiences and realizes from within is beyond expression. There are no words to express that pleasure.

VERSE 42

Doubts Are Removed by Love and Devotion

Therefore, Oh Arjuna! you should cut down with the sword of wisdom all your doubts created from ignorance in your mind and be unattached to the result of actions. Be free and perform your duty.

Doubts are created on account of the darkness of ignorance. When the light of wisdom kindles in the mind, the darkness of ignorance vanishes. Firm stability in true knowledge of Atma is known as Yoga.

« »

THUS ENDS CHAPTER IV OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "KARMA SANYAS YOGA" (THE LIVING OF A YOGI).

« »

SUMMARY OF CHAPTER IV

Atma is imperishable, omnipresent and eternal. Atma is the storehouse of peace and happiness. The knowledge of Atma though eternal and imperishable is sometimes concealed under ignorance. Only the wise know it. The ignorant (talib sifat adni) on account of indolence cannot realize Atma. Though Atma is one in all, yet it is distinguished differently according to the qualities and mode of action. Atma

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is unfettered and undefiled. One should acquire such quality and merge in Atma and become desireless.

There are two ways of performing actions, one is performing actions with ego and the other without ego. In the former case, one has to be discriminative and know good and bad actions according to the rules of religion (sharyat) and perform good actions. In the latter case, the yogi who has merged in Atma, sees no distinction between the evil and the good. He enjoys the oneness of Atma and can never do wrong. While leading the life of a yogi all the actions and their results are burnt in the fire of knowledge. The practices prescribed in all the religions are meant to acquire the true knowledge of Atma which is superior to any other knowledge of this physical world. There is nobody on earth who has acquired peace and happiness without acquiring Atam Gyan. Atam Gyan can never be attained without love and devotion (ishk haqiki—self surrender); therefore it is the prime duty of everybeing to abandon idle talks and surrender whole-heartedly to the preceptor. By his blessings and guidance, one should put all efforts to attain Atma and enjoy peace and happiness.

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CHAPTER V

SANYAS YOGA

(True Renunciation)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage – Manzil	Teaching – Hidayat
V	29	Sanyas Yoga True Renunciation Tark	Faith Tarikat Ilimi Ann-al-Yakin	Personal conviction (Internal Understanding) Ilim Ishrak

ESSENCE OF THE CHAPTER

For the stability of mind, it is very essential to be free from ego. Attainment of Atma is the goal of life. When one becomes free from ego, one realizes Atma and the mind is in peace. The best course to attain Atma is to be free from ego. To be free from ego and to stabilize mind are interdependent; when any of the two is attained, the other one is automatically acquired. After acquiring initiation from the preceptor and by concentrating between the two eyebrows (trikuti dhyan), Atam Gyan is attained and triguni maya (sattvas —rajas—tamas) merges into oneness—only Atma remains.

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ABRIDGED EXPLANATION
(Intrinsic Meaning)

Prakriti Gyan is exhibited in three qualities. In all cases ego is present. When ego is lost, prakriti (kasrat) vanishes and oneness (wahdat) is experienced. The true knowledge (haqikat) means losing of ego i.e., sanyas (renunciation—tark). Oneness means Wahdat. Concentration between the eyebrows is one of the ways to merge "triguna maya" in oneness. Ego is destroyed slowly and slowly and stage by stage by hard and continued yogic practices, till one reaches perfection and unites with Atma (Visal Zaat), which is the ultimate goal for the seeker where he remains in constant communion with God—the Brahm— the Atma. When the seeker reaches this state of mind, whatever actions he performs are burnt in the fire of true knowledge of Atma and he becomes liberated. At that stage he perceives and experiences nothing else but Atma. In this chapter the ways and means of merging worldly manifestations into oneness of Atma are explained.

VERSE 1
Distinction Between Karma Sanyas and Karma Yoga

Arjuna said:
Oh Krishna! You praise Karma Sanyas (renunciation of action) as well as Karma Yoga (performance of action). Tell me definitely which one is better.

Arjuna was confounded by Krishna's discourse and was unable to distinguish between Karma Yoga and Karma Sanyas and thus questioned Lord Krishna. Arjuna understood Karma Sanyas as abandoning work and Karma Yoga as performing actions.

VERSE 2
Necessity of Actions

Krishna said:
Oh Arjuna! Though both the ways (Karma Sanyas and Karma Yoga) are good yet Karma Yoga is better than Karma Sanyas.

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For men of wisdom there is no difference between Karma Sanyas and Karma Yoga. Both are necessary in their own way. Karma Sanyas means Sankhya Yoga i.e. knowledge of Truth by which instability of mind is removed. The meaning of Karma Yoga is Vedanta. It is the knowledge of OM (Allah)—the knowledge of oneness (wahdat). When a person acquires the true knowledge of oneness, his mind becomes firm and he enjoys peace and tranquility. When one attains this stage of peace and tranquility, one is able to visualize Atma. To perform action without ego is true renunciation and to renounce the fruit of action is the Karma Yoga.

VERSE 3

Sanyasi Is Above Love and Hatred

He who is above love and hatred (rughbat and nafrat) and is free from the effects of pain and pleasure, is a true sanyasi. He is free from bondages and is liberated.

Sanyasi is he who loves all and hates none. For him friend and foe are alike. He neither sympathizes with the friend nor frightens the foe. In that fashion he leads the life of oneness and vigilantly remains introspective and attains liberation.

VERSE 4

Sankhya and Yoga Are One

He who differentiates between Sankhya and Yoga is ignorant and is not the man of wisdom. He who attains any one of the two realizes the fruit of both.

Without devotional love (Ishk Haqiki), the knowledge of Atma cannot reach its zenith. Similarly Sankhya and Yoga are interrelated.

VERSE 5

Supreme State

The supreme state which is attained by men of renunciation is also acquired by men of action. He who sees identity between Gyan Yoga and Karma Yoga rightly understands the true knowledge.

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In both cases the supreme state i.e. peace and tranquility of mind is the same. The difference is only of expressing the performance of action.

VERSE 6

Knowledge of Atma

Oh Arjuna! Without yogic practices and disciplines (Karma Yoga), it is very difficult to acquire Sankhya Yoga. Whereas a karma yogi who is well trained in yogic disciplines realizes the absolute Truth in no time.

He who remains introspective and is in search of Atma, realizes Atma soon. When he attains Atma he reaches his zenith.

VERSE 7

Yogi Is Never Entangled in Bondage of Action

He who by his yogic practices purifies his mind and acquires control over his sense organs sees the whole universe within himself. Such a man though performing actions is free from bondages.

He who is free from ego and attachment and performs actions physically only, is free from the effect and fruit of action. He who has no desire for fruit of action is liberated. The desire for reward is bondage.

VERSE 8-9

Yogi Is Always Established in Atma

He who is established in Atma, that is, he who has acquired the true knowledge, understands that seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, talking, accepting, abandoning of things and opening and closing of the eyes is the work of sense organs and not of mind. These are the functions of sense organs and I am above everything.

The yogi realizes Atma to be undefiled and unfettered by actions. Even while performing necessary actions, he feels himself liberated and always remains engrossed in Atma.

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VERSE 10

Egoless Is Free from Sins

He who surrenders all his actions to Brahm (God) and considers himself undefiled and unfettered is untouched by sin, just as a lotus flower in water is untouched by it.

To surrender action to Brahm means the renunciation of the fruit of action i.e. either he is egoless while performing action and surrenders to God or he attributes all the action to nature. When he is fully established in that thought, he is undefiled, that is, he is one with Atma.

VERSE 11

Performance of Actions

Yogis abandoning attachment to the fruit of action perform action merely with their senses, mind, intellect and body for purification.

A yogi knows sense organs as the doer of actions and considers Atma as unfettered.

VERSE 12

The Wise (Yogi) and the Ignorant

Yogi, abandoning the desire of the fruit of action, enjoys peace and tranquility of mind. The ignorant of yoga is entangled by the desire of the fruit of action.

The yogi is above hope and fear and is always engrossed in Atma. The ignorant is always engrossed in expectation and fear, hence he is always in bondages.

VERSE 13

Body, the Abode of Atma

The embodied Atma unfettered by all actions, lives with ease and peace in a house of nine gates neither performing any action nor causing action to be done.

The physical body is just like an abode with nine gates. They are two eyes, two ears, two nostrils, one mouth, and two organs of excretion and generation. Atma, the owner of this abode, lives in it with all the paraphernalia, that is, with

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all sense organs which maintain themselves by their desires and attachment to the fruit of actions.

VERSE 14

Ego and Actions Are Characteristics of Nature and Atma Is Unique

Atma though residing in physical bodies does not become the doer of actions or the cause of actions nor is in any way connected with the fruit of actions. Action is the characteristic of prakriti (nature).

Atma is all pure, unfettered and undefiled. Actions and their fruit are the characteristics of nature. Prakriti is a fine veil between man and Atma and has covered the universe.

VERSE 15

Atma Is Undefiled By Sin and Virtue

Atma accepts nobody's virtue or sin. Knowledge is enveloped by ignorance, hence people attribute sin and virtue to Atma and remain deluded.

Atma is always the storehouse of wisdom and is self luminous. There is no ignorance or darkness in Atma. On account of the characteristic qualities of nature, the cloud of ignorance covers Atma. The ignorant due to his limited understanding is overpowered by this cloud of ignorance and darkness which entangles him in the bondages by forcing him to perform good and evil actions and experience pain and pleasure. To get relieved of the bondages one should be very vigilant to remove one's ignorance. This is obligatory for every human being. Ignorance cannot be removed without the preceptor who only can guide at every stage, remove the darkness of ignorance and kindle the light of true knowledge.

VERSES 16-17

Ignorance Is Removed by True Knowledge

16. He whose mind is fixed in the true knowledge of Atma, his ignorance is removed. The true knowledge so kindles Atma as the sun illumines the universe.

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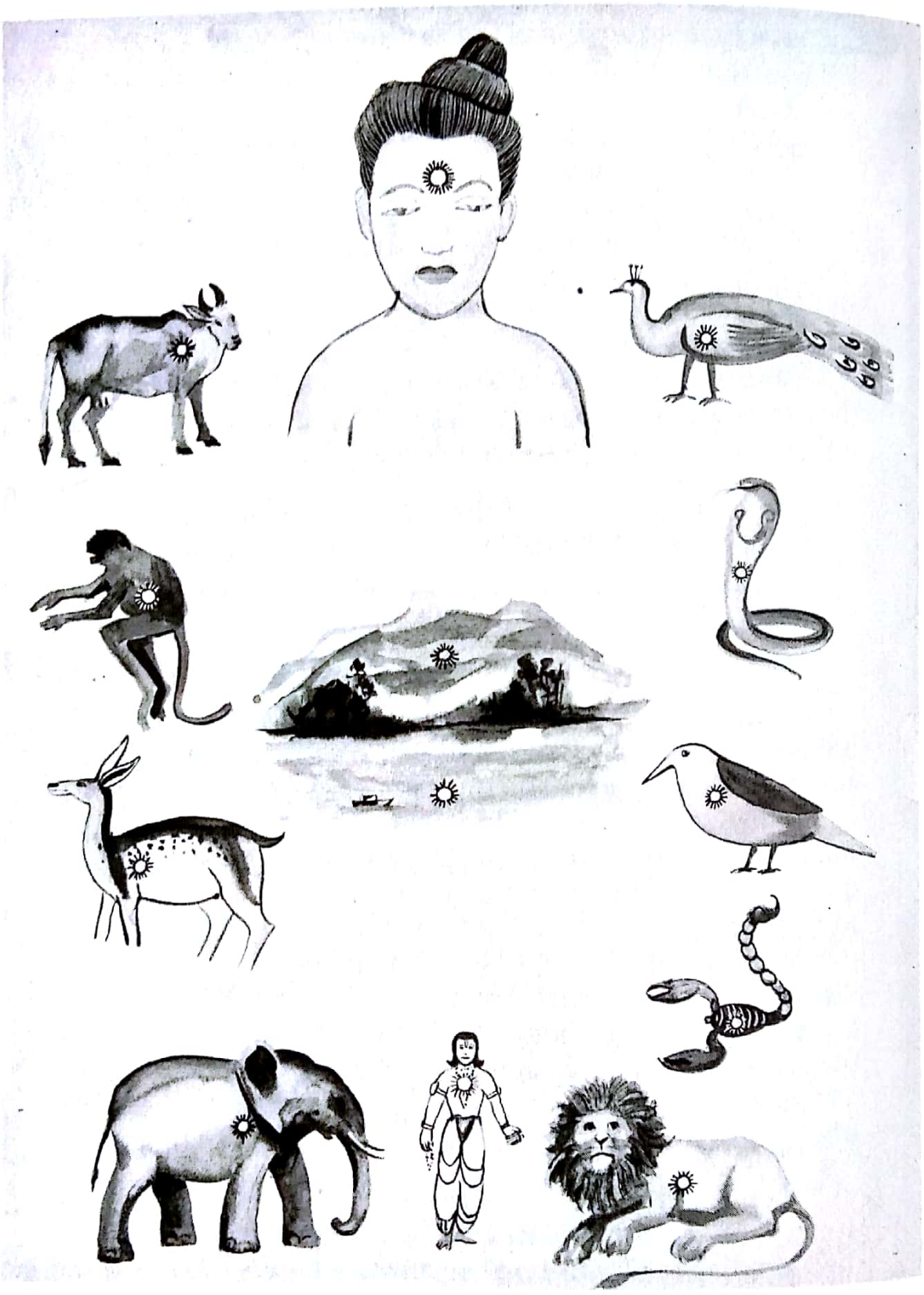

OMNIPRESENT ATMA

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17. He who by his intelligence and vigilance keeps himself engrossed in realizing Atma, whose mind is always fixed in Atma, who has full faith in Atma and always seeks shelter in Atma is liberated from sins and becomes unfettered by virtue of his continuous practices.

He who by his intelligence and practices removes his ego and realizes Atma, perceives Atma like the shining sun. He who is merged in Atma is free from virtue and vice and attains liberation.

VERSES 18-19

Wise Sees Atma in Everything and Remains Assured

18. He who is in constant yogic practices and lives accordingly sees the same one Atma in priest, cow, elephant, dog and the meanest of the mean. He is known as the wise.

19. He whose mind is fixed on oneness controls the whole universe. Such a person always remains absorbed in Atma and experiences the same Atma in everything and visualizes Atma all over and around.

The man of wisdom knowing that Atma is omnipresent visualizes Atma and realizes this physical world as an illusion and understands nature as the doer of everything.

VERSES 20-21

Wise Man Is Above Pain and Pleasure

20. He who is firm minded, intelligent, wise and is absorbed in Atma is neither happy to acquire pleasant things nor unhappy to get unpleasant things.

21. He who is unaffected by outside influences and always remains absorbed in Atma, enjoys peace and attains liberation.

VERSE 22

Sensual Pleasures

Oh Arjuna! All comforts enjoyed through sense

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organs are cause of misery. They are all perishable and impermanent, hence the wise men have no attachment to such things.

VERSE 23

He Who Controls His Desires and Passions Is a Yogi

He who has controlled his desires and passions in his life is a yogi and enjoys peace.

He who is able to control his desires and passions is fit to be called a yogi and the only person fit to enjoy peace of mind. True knowledge is never acquired without hard yogic practices. It is obligatory for every human being to acquire this peace of mind before leaving this physical body. He who runs after sensual pleasures is mentally dead.

VERSE 24

Introspection Gives Peace of Mind

He who by introspection is absorbed in Atma, whose mind is illumined with Atma, merges in Atma and enjoys the bliss.

He who realizes sensual pleasures as an illusion, renounces them and remains absorbed in Atmic light, is known as the highest yogi. This is the highest stage.

VERSE 25

Absorption Is Attained by Controlling Thoughts

He who has become virtuous, has removed all doubts from his mind, has controlled his ego, and is engaged in benefitting others, merges in Atma and enjoys liberation

Liberation (nirvana) is that stage of mind and abode of peace and tranquility wherein this physical body is absolutely forgotten. It is impossible to express the experience of inebriation at that stage. The enjoyment of such bliss is witnessed mentally by yogi only.

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VERSE 26

Discipline of Mind

He who has been able to control his passion and desire, has his mind under discipline, is unattached, has renounced desire and acquired Atam Gyan, enjoys peace of mind.

He who has controlled his mind and kept it under discipline and performs all his actions without any desire and attachment is a man of renunciation. He who is detached outwardly but has cravings inwardly is not a sanyasi.

VERSES 27-28

Trikuti Dhyan (Surt Sadhana)

27. The wise man eradicates his desire for material things, fixes his concentration between the eyebrows, practices pranayama so that prana and apana merge in each other and always breathes through the nose.

28. He who controls sense organs, mind and intelligence and frees himself from desire, fear and passion is a liberated soul.

He who works and lives according to the instructions given above, renounces all sensual desires, keeps his mind free and unattached, establishes it in Atma by fixing his eyes between the eyebrows and closing his mouth breathes through nose, experiences peace of mind quickly. This is known as Trikuti Dhyan or Surt Sadhana (Tasawur). When this practice of yoga is mastered it becomes spontaneous.

VERSE 29

Final Advice

Oh Arjuna! He who considers Me the acceptant of fruits of all actions, surrenders unto Me and considers Me the Lord of everything, attains peace of mind.

He who considers nature as the doer of all actions, remains desireless and unattached, thus performing all actions, does nothing. Such a yogi knows Atma as omnipresent. Knowing and realizing thus he remains in peace.

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THUS ENDS CHAPTER V OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "SANYAS YOGA" (THE TRUE RENUNCIATION).

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SUMMARY OF CHAPTER V

In Chapter V it has been proved that there is no distinction between karma sanyas (abandoning of action) and karma yoga (renunciation of fruit of action). In both cases the state of mind of a yogi remains the same. The difference lies only in the expression of words, otherwise karma sanyas and karma yoga are one and the same thing. There are two ways of realizing Atma—Sankhya Yoga (knowing Atma by introspection) and yogic practices. In Sufism the one is known as Ilim Haqikat and the other as Ilim Marfat. The yogi while performing actions remains engrossed in Atma whereas people who are materialistic perform actions with ego and attachment. Yogi is he who is always attached to Atma and remains merged in Atma whereas sanyasi (tarak) is he who has renounced the fruit of actions. Without the true knowledge of Atma, renunciation cannot be attained and without devotion and love there is no realization of God. Therefore renunciation, devotion and love are necessary for the aspirant. After acquiring these qualities the seeker understands fully well that Atma is unfettered and undefiled and above all actions and the fruits thereof. The ignorant through misunderstanding considers Atma bound to actions and the fruits thereof.

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CHAPTER VI

SAMYAM OR SANJAM YOGA

(Control of Sense Organs)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
VI	47	Samyam Yoga (Sanjam Yoga) Control over sense organs and mind	The way to lead the life Tarikat Amli	Recitation and Concentration with meaning (Zikur and Fikur)

ESSENCE OF THE CHAPTER

In actual yogic practice (tarikat amli) the eyes are to be fixed on the tip of the nose by doing which sense organs come gradually under control and mind (kalab) is cleansed and purified. Body consciousness is also reduced and ultimately there is forgetfulness of body and prakriti (manifestations).

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Perfection of "Trikuti Dhyan" can be experienced only by a keen and intelligent seeker; otherwise everyone in ordi-

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nary course has to undergo many yogic practices specially concentration on the tip of the nose by which he can control his sense organs and the mind. Sensuality and fickleness are the characteristics of mind, yet with devotion, faith and yogic practices the mind can be brought under control. When the mind is controlled, it is illumined with the light of true knowledge and becomes firm in Atma. By concentrating on the tip of the nose, the mind is purified and by concentration between the eyebrows (trikuti dhyan) the purified mind illumines with the true knowledge.

VERSE 1

Qualities of a Sanyasi and a Yogi

Krishna said:

Sanyasis and yogis are those who are indifferent to the fruit of action i.e. both are indifferent to the result of action and have surrendered to God. Sanyasis and yogis do not abandon their duties and performance of actions.

Whatever actions spontaneously come up before a sanyasi or a yogi by forces of nature, he performs them without the least desire and expectation of the fruit. He is a perfect man of renunciation who has acquired these qualities. It is not necessary at all for a man of renunciation to abandon action but it is very essential to abandon the desire for the fruit of action. Those who cut off connections with the world and physically renounce everything are hypocrites. Earlier or later, they will again entangle themselves in the bondage of action. Such people have as if renounced one side of the world and maintained attachment to the other side. By changing dress and putting on a saffron garb to indicate renunciation or abandoning of actions, one does not become a true sanyasi or a yogi. Real sanyas and vairag is attained when one renounces whole-heartedly the desire for the fruit of action i.e. one sees inaction in action.

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VERSE 2

Self Realization
Is Impossible Without Sanyas

Oh Arjuna! The act of true renunciation is the real yogic practice. Unless the sacrifice is performed with love and devotion, one is not a yogi.

Controlling fickleness of mind and fixing concentration on Atma is true renunciation. Yoga is that state of mind where there is neither fear nor expectation of the fruit of action. One cannot be a man of renunciation unless one is totally disgusted of the material world.

VERSE 3

Man of Renunciation
Enjoys Peace of Mind

It is necessary for a yogi to perform actions without desire and attachment. When he reaches perfection, he attains peace of mind.

Till the seeker performs yogic practices and knows himself as the doer, his ego and attachment are there and fear and expectation also exist in his mind. In due course his continued labor becomes automatic without ego and attachment and he enjoys peace of mind.

VERSE 4

Stage of Peace

When sentiments and doubts are removed from the mind, pains and pleasures of sense organs are not perceived. When the mind is so established, perfect yoga is attained.

When the true knowledge of Atma is attained, pains and pleasures are not experienced. At this stage all the supernatural powers are acquired. Then alone the seeker knows the real meaning of yoga.

VERSE 5

True Knowledge
Is Obligatory for Everybeing

Man should evolve by his intelligence and under-

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standing and never degrade himself. Intelligence is the friend as well as the foe of man.

For attaining perfection in yoga one has to be vigilant to sharpen intelligence and expand understanding. To remain ignorant of the real yoga and be involved in sentiments and doubts is to degrade oneself. It is up to every man to uplift or to degrade himself.

VERSES 6-8

True Knowledge Is the Storehouse of Peace and Tranquility

6. He who has fully controlled his mind has his mind as his friend; the uncontrolled mind becomes his enemy. He whose mind is under discipline and control enjoys eternal peace.

7. The yogi whose mind has been liberated and who remains absorbed in Atamanand, has kept his senses under control, remains in equilibrium in heat and cold, pain and pleasure, fame and defame and sees dust and gold alike is known as Atamgyani (a man of true knowledge).

8. By yogic practices, mind can be brought under control and it becomes a friend. He who is ignorant of yoga, his mind is his enemy and out of control. The yogi is unaware of gross material world. He always enjoys the equilibrium of mind and remains engrossed in Atma. For such a man dust and gold are alike.

VERSES 9-10

Superior Man Enjoys Oneness of God

9. He who considers relatives, friends and foes, kin and kith, virtuous and sinners alike is a superior man.

10. The yogi must try to remain in solitude with content mind, detaching himself from every other thought and engage his concentration in Brahm (Allah). He should remain fearless and without expectation. He should always keep himself engaged in this kind of discipline and practice.

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This kind of yogic practice is to be continued till such stage is reached when the ego and attachment or illusion can never distract the mind from Atma.

VERSES 11-12

Suitable Place and Seat for a Yogi

11. The seeker should select a pure spot that is neither too high nor too low, spread over it sacred grass known as kush, then cover it with deer skin or a piece of cloth and seating himself firm over there, he should fix his eyes on the tip of his nose.

12. Not only that, he should then detach his mind from everything else, control his sense organs and practice gurumantra that has been initiated to him by his preceptor and be engaged in the yoga.

In verses 27 and 28 of Chapter V, a mode of practice has been suggested. The second mode of practice is described in this chapter. The third one will be described in verses 12 and 13 of Chapter VIII. The purpose of practicing yoga is to bring sense organs and mind under control and be merged in Brahm. A seeker may adopt any mode of practice suitable to him according to his temperament and attitude of mind and reach his ultimate goal of life.

Navel, heart and "trikuti" are the places on which one can concentrate. Starting the breath with mantra (zikur) from the navel spot and raising it gradually with rhythm and uniformity, accompanied with surt (concentration in the meaning of mantra—fikur) up to the point of "kanth" (throat) and holding the breath as long as convenient and directing it towards the heart center, the breath may be released fully. After exhaling the breath fully upon the heart center one must pause (details are initiated by the preceptor personally looking to the ability of the seeker). This practice of yoga helps a lot to establish concentration of mind. When perfection is gained, Trikuti Dhyan is advised wherefrom the light of true knowledge of Atma commences and is experienced. When all the three places of concentration i.e. navel, heart and trikuti are united by yogic practice, peace of mind is attained. At this stage fickle mindedness and material

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thoughts are removed. This is known as the stage of voidness. At this stage the seeker enjoys mastery over everything and becomes fearless which is beyond expression.

VERSES 13-14

Meditation

13. The seeker should hold his body, head and neck erect and still, fix his eyes on the tip of his nose and eradicate all the material thoughts from his mind.

14. He should be fearless and harmonized in mind, meditate on Me and be absorbed in Me.

Just as a moth loves light and burns himself in it, likewise the seeker should merge his self in Atma.

VERSES 15-16

Yogic Disciplines

15. He who distracts his mind from outward impressions and remains introversive, enjoys perfect peace of mind that springs out of Me.

16. Oh Arjuna! Yoga is attained neither by eating too much nor by starvation, neither by excessive sleeping nor by too much wakefulness.

He who is moderate in all his habits and cravings, avoids excesses in all things and remains absorbed in meditation shall attain peace of mind and supreme bliss which is the highest spiritual stage.

VERSE 17

Moderation Helps Quick Perfection

He who is moderate in eating, straightforward in dealings and sleeps and wakes moderately, attains the highest bliss.

In this verse Sri Krishna describes to Arjuna the practice and discipline of yoga. Sufis also direct their disciples (talib haq) on the same line. There is no difference between the two. Sufis call yoga or the practice of yoga as "Juhid Jafa" in which the seeker (talib—ashik—lover) remains engrossed in devotion and enjoys peace of mind. It means, in whatever

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condition and circumstances the seeker may be, he should remain engrossed in love of God.

VERSES 18-19

Perfect Yoga

18. When the seeker detaches his thought from outside things and becomes introversive and when perfect renunciation is developed in his mind, he is called a yogi.

19. Just as a candle does not flicker when there is no wind, similarly he who controls his mind is always firm in yoga. The mind of a yogi becomes firm in God (the Self) only when it is detached from outside effects.

Absorption of mind in Atma and having neither love nor hatred for sensual pleasures are the signs of perfect yoga.

VERSES 20-21

Peace and Tranquility Through Yoga

20. He whose mind has been under control through yogic practices and who has visualized the real Self in his mind is always in peace.

21. He who by yogic efforts has acquired peace and tranquility which is inexpressible and beyond the perception of sense organs and who is established in meditation is never moved from Atam Gyan (Truth—Marfat).

VERSES 22-23

Yogi (Ashik) Is Superior to All

22. Having attained this yoga, which is superior to everything, the yogi does not desire or strive for anything else. After having established himself in yoga, he is never perturbed by sorrows of life.

23. Such state of mind which is free from sorrows is a state of yoga. Every man should try his best to attain such mental stability and remain firm therein.

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VERSES 24-25

Control of Wandering Mind

24. The yogi should detach his mind from everything and by controlling all his sensual desires he should permanently remain attached to Atma.

25. In this way he gradually becomes introversive by detaching himself from outside effects of materialism and remains firm in Atma.

By controlling mind from sensual pleasures i.e. by becoming more and more introspective, the mind is established in Atma and peace and tranquility are attained. At this stage all sensual feelings are removed from the mind.

VERSES 26-28

Control of Mind Helps in Yoga

26. Whatever direction the unsteady mind wanders, restrain it from that direction, merge it in your own self and become more and more introspective.

27. With this practice of yoga, the restless mind becomes calm and sinless. He whose mind is calm and free of sin easily merges in Brahm and enjoys Supreme Bliss.

28. By such yogic practices he is free from all sins. His self merges in Brahm and he enjoys eternal bliss of oneness.

The mind runs after sensual pleasures so swiftly that without continued yogic practices it becomes difficult to understand and control it. The seeker must undergo yogic practices and disciplines to remove the restlessness of mind and reach the ultimate goal.

VERSE 29

Yogi Enjoys Oneness

Yogi who is absorbed in Atma and remains free from love and hatred perceives and experiences Self in everything and everything in the Self.

The yogi realizes Atma as omnipresent and experiences

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Self as Atma. He sees nothing in the universe excepting Self. In Sufism this stage is known as Haq-al-Yakin. This verse cannot be understood unless the seeker has actually undergone the yogic practices and attained this stage.

VERSES 30-31

Attainment of Atma

30. Oh Arjuna! He who sees Me in everything and everything in Me, I am never separate from him nor is he separate from Me.

31. He who is established in oneness, worships Me as omnipresent, dwells in Me even though performing all actions.

VERSE 32

Perfect Yogi

Oh Arjuna! He who sees Atma in everything, remains undisturbed in pain and pleasure and realizes others' problems as his own is a perfect yogi.

VERSE 33

Even-mindedness

Arjuna said:
Oh Krishna! I am unable to understand the yoga you suggest, to remain even minded. Because of the instability of mind it is very difficult to remain firm in oneness.

Note: Thinking Sri Krishna's advice impractical, Arjuna said again:

VERSE 34

Difficult to Control Mind

Oh Krishna! Mind is very strong and full of ego. It is also very restless. For me to control it is as difficult as it is to control the wind.

VERSE 35

Mind Is Controlled by Yoga and Devotion

Krishna said:
Oh Arjuna! No doubt the mind is restless and dif-

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ficult to control, but by devotion and practice of yoga it can be controlled.

VERSE 36

Success in Yoga Depends Upon Mind

I agree one cannot have success in yoga without controlling one's mind, but one can succeed by striving.

VERSE 37

Condition of an Unsuccessful Yogi

Arjuna said:
Oh Krishna! What happens to him who has faith but has not been able to control his restless mind by yogic discipline.

VERSES 38-39

Will the Ignorant Perish?

38. Is it true that he who has neither attained peace of mind nor knows of it shall perish like a rent cloud?

39. Oh Krishna! You are capable and the right person to remove my doubt. I find no other able person to do that.

VERSES 40-42

Virtuous Man Never Perishes

Krishna said:
40. Oh Arjuna! He who does good actions and treads on the path of righteousness shall not perish in this life or life hereafter. He shall not commit any sin.

41. He who has not attained the true knowledge of Atma and dies while practicing yoga without attaining the goal is born again either in the house of a yogi or a rich person where he prosecutes his yoga without anxiety.

42. Or he is born in the family of a perfect master endowed with wisdom and is brought up in that atmosphere which is otherwise difficult to obtain in the world.

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Good actions are the extra support for the aspirant to attain peace of mind. Atam Gyan can only be acquired when one is free from ego and attachment. This state of mind is experienced by constant yogic practices after which high qualities are developed in the mind and peace is enjoyed. If the seeker dies before attaining Atam Gyan, he is reborn with better mental make up and in a family where better opportunities for spiritual progress are provided by nature.

Births are of two kinds (i) when one is physically born and (ii) when one surrenders to the preceptor. After the surrender, the preceptor becomes his father and he looks after the disciple as his child and guides him on the true path. The disciple has to remain in utter obedience to the preceptor for his betterment and spiritual progress. Utter obedience is necessary because the preceptor knows what disciplines and yogic practices are beneficial for the disciple and guides him on the right path from time to time. He who has faith and obedience will be able to reach his goal quickly and attain Atam Gyan, otherwise it is impossible.

VERSES 43-45

True Seeker Ultimately Reaches His Goal

43. In this new life he revives the mental impressions of yogic practices which he had developed in the past life and strives again for perfection.

44. As a result of the practices performed in the previous life, he continues further and reaches his ultimate goal.

45. The yogi frees himself of all evils by his efforts. By his cumulative virtues of many lives he attains liberation.

Atma is omnipresent, immovable and perfect. Atma is the great magnet by whose power the seeker is attracted towards Atma. By continuous yogic practice he attains Atam Gyan and reaches the ultimate goal.

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VERSES 46-47

Yogi Is Superior to All

46. The yogi is superior to the ascetic and the man of knowledge. He is considered better than those who are engaged in rituals. Therefore, Oh Arjuna! You become a yogi.
47. Among all yogis, he who worships Me with love and devotion, and meditates on Me only, is near and dear to Me and I consider him to be the highest yogi.

Yogi by his understanding and wisdom purifies himself of all the evils, removes the veil of duality from his mind, considers the whole universe as one Atma and attains the highest stage i.e. salvation. He is superior to all.

« »

THUS ENDS CHAPTER VI OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "SAMYAM YOGA" (CONTROL OF SENSE ORGANS AND MIND)

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SUMMARY OF CHAPTER VI

In Chapter V of Shrimad Bhagwad Gita, concentration between the eyebrows is suggested and it has been explained well in that chapter. In Chapter VI Lord Krishna has shown the necessity to control the mind and has also explained the methodology. Lord Krishna has also said that faith, love and devotion are very essential for attaining goal of life i.e. Eternity. The seeker remains attached to outward impressions of life till he becomes introversive and merges in Atma. When he merges in Atma a peculiar kind of happiness (anand) is experienced. At this stage nature looks after all the needs of the yogi and provides him all the facilities.

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CHAPTER VII

GYAN-VIGYAN YOGA

(Knowledge of the Truth)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
VII	30	Gyan—Vigyan Yoga Knowledge—wisdom	True knowledge Haqikat	Prakriti Gyan Ilim Sifaat

ESSENCE OF THE CHAPTER

By losing ego, truth is perceived and it is realized that the three qualities of nature (sattva—rajas—tamas) are the cause of all actions.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

By concentrating on tip of nose, mind is purified and one begins to understand the true knowledge of Atma. Slowly and slowly one knows the reality of all the elements (earth,

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water, fire, air, ether). After continuous yogic practices the functioning of mind, intelligence and ego are also understood. Just as this physical body is made up of eight ingredients viz: earth, water, fire, air, ether, mind, intelligence and ego, similarly the cosmos contains the same ingredients: hence there is no difference between the cosmos and the creation.

VERSE 1

Sri Krishna's Instructions to Arjuna

Krishna said:
Oh Arjuna! Listen to me carefully and whole heartedly as to how you should concentrate on Me and be devoted to Me only, to attain Me.

The mode of yogic practices and attainment thereof suggested in chapters V and VI is explained in verses 4 and 13 of this chapter.

VERSE 2

Atam Gyan
Superior to All Other Knowledge

What is real Atam Gyan, I will explain to you, Oh Arjuna! after knowing which there will be nothing for you to know or to attain.

The verses hereafter contain the true knowledge of Atma. This knowledge of truth cannot be understood or realized by physical senses. Atam Gyan is that knowledge which is acquired, experienced and enjoyed with subtle mind only. Subtlity of mind is never developed without right understanding and yogic practices. When subtlity of mind is fully developed, the quality of absorption and merging is developed; when one is fully absorbed in Atma, a special kind of intoxication (kaif) is developed in which the light of true knowledge is experienced in subtle mind. When the seeker reaches this stage, all his ignorance is removed and he becomes desireless (tarak—sanyasi). When the seeker loses all his desires, he becomes fearless and always remains absorbed in Atma.

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VERSE 3

Rare Attains Perfection

Out of thousands of people, hardly one becomes a seeker of truth and performs yogic practices. Out of so many seekers who perform yogic practices, hardly one attains the knowledge of truth i.e. out of thousands of lovers, hardly one reaches Me.

The knowledge of the Truth is so difficult to attain that rarely a lucky man attains perfection. This is because the path of spiritual knowledge is very slippery. The ego in man is so subtle that one cannot know when it crops up in mind and creates hinderances in progress. Only the true seeker who has full faith in his perfect preceptor and is obedient to him takes due advantage of his preceptor's guidance and reaches the goal.

VERSE 4

The Nature

Nature is composed of earth, water, fire, air, ether, mind, intelligence and ego and creates the universe.

Vedas (religious books) describe the seven fold division of nature but Lord Krishna adds ego as the eighth part of nature. This ego is contained in all the seven elements and all these elements are dependent on ego. This proves that ego is eternal and rest of the manifestation are created afterwards. This viewpoint is explained clearly in Chapter XV.

VERSE 5

Lower and Higher Knowledge

Oh Arjuna! Before this I have explained to you the lower grade of my nature known as "apara." There is another higher phase of my nature known as "para." The whole universe survives by the force of my higher nature and I am the supporter of all.

God is above all qualities and manifestations of nature and He is the supporter of everything in the Universe. He is Self independent and eternal. God is the breath of all the

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animates. The inanimates also manifest themselves by His eternal force.

VERSE 6

Atma the Creator

Know that all beings in the universe are created by Me. I am the origin of the whole creation and I am the destroyer of all.

All the manifestations are like bubbles in the vast ocean of God's eternity. They are created and also absorbed in the same eternity. By nature's support they come into existence and by His power the movement takes place in beings. Had there been no support from the God Infinite there wouldn't be animation in the universe. It is God's power (Shakti) that gives life to everything, hence all actions are His.

VERSE 7

Atma, Omnipresent and Superior

Oh Arjuna! There is nothing higher or superior to Me and all the beings are strung on Me as rosary beads are on a string.

All beings are like rosary beads, Atma is like a string on whose support the beads (beings) revolve and remain intact. Everyone should try to search Atma by whose eternal support the universe exists.

VERSES 8-9

Manifestation of Atma

8. Oh Arjuna! I am the taste in water, I am the light in the sun and the moon, and I am the syllable OM in all the Vedas. I am the sound in ether and manhood in men.

9. I am the fragrance in earth, I am the heat in fire, I am the life force in the universe and I am the austerity in the ascetics.

VERSES 10-11

Atma Is All Potent and Eternal

10. Oh Arjuna! Know me the eternal seed of the uni-

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verse. I am the intelligence of the intelligent and glory of the glorious.

11. Oh Arjuna! I am the energy of the strong, devoid of desire and passion; I am the desire in men, which is not contrary to religion.

VERSES 12-13

Atma Is Above All Qualities

12. Know Me the doer of all actions, may be sattvic, rajsic or tamsic, yet I am not entangled by any qualities of actions, but actions are supported by Me.

13. People deluded by three qualities of nature have forgotten Me being eternal and unfettered.

The three qualities of nature i.e. sattva (harmonious), rajas (passionate), tamas (slothful) are manifested from Atma but Atma is above all these qualities and is all pure. All these qualities of nature are supported by the power of Atma. People deluded by nature's qualities have forgotten Atma which is eternal and the seed of the universe.

VERSES 14-15

Atma Liberates from Triguni Maya

14. Deluded persons cannot be liberated. It is very difficult to cross over this triguni maya which is My wonderful illusion. He who takes refuge in Me can cross over this deluded world (maya).

15. Evil doers, foolish people and the people degraded from humanity who are ignorant and are of demoniac temperament, Oh Arjuna! such people do not seek refuge in Me.

The wise and the intelligent people, by their vigilance, keep away from the effects of triguni maya, seek refuge in Atma, get liberated and merge in Atma. The ignorant, deluded by the three qualities of nature, are deprived of eternal peace.

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VERSES 16-17

Types of Seekers

16. Oh Arjuna! Four types of virtuous people worship me. (i) Man in distress (ii) Seeker of Atma (iii) The desirous of paradise and (iv) Man of wisdom.

17. Out of these four, the man of wisdom who is always absorbed in Me and is My real devotee, is dear to Me for I am exclusively dear to him.

The wise seeker, by his practices, removes ego from his mind and establishes in Atma, the only life force of everything in the universe and considers himself to be the same Atma. Such a seeker alone gets absorbed in Atma and becomes Atma. The rest of the seekers who maintain their individuality and remain in duality are deprived of the highest stage.

VERSE 18

Man of Wisdom

All the seekers of knowledge are superior, but the men of wisdom are dear to Me. I hold them as Myself because they perfectly remain in harmony with Me.

The men of wisdom are always considered superior to other kinds of seekers because they are always absorbed in the Self and do not consider themselves different from Atma.

VERSES 19-20

Ignorance Is the Cause of Illusion

19. After many births and long efforts true knowledge is attained after which omnipresence of Atma is felt and the wise man remains absorbed in Atma. Such a great personality is rarely found.

20. The ignorant deluded by the three qualities of nature are overpowered by desires and attachments. They lose faith in Eternal God and resort to demigods by performing superficial rituals.

Out of thousands and thousands of people hardly one man can acquire the true knowledge of Eternal God and at-

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tain liberation (Baqa-ba-Allah). The ignorant deprived of the true knowledge and deluded by the three qualities (gunas) worship demigods.

VERSES 21-22

Faith Benefits Seeker

21. On whatever form the seeker concentrates and worships with faith, I adopt that form and fulfill his desire.

22. Though the man worships Me with selfish motive and for the fulfillment of his object, I am the only one who listens to the prayers and fulfills the object.

Men worship God according to their faith and intelligence for fulfillment of their objects. They attain material objects but remain ignorant of the true knowledge. Such people have faith only in demigods through whom the Supreme Lord fulfills their desires. They can never know Him in the real form though He is the only one who accepts their prayers and fulfills their desires. Such people always remain in ignorance and keep on worshipping demigods only. They can never attain the real form of the Supreme Lord. It is the duty of every human being to search for Atma and be liberated from the illusion of the three qualities (maya) and enjoy peace.

VERSES 23-24

Worshipper of Atma Merges in Atma

23. The benefits obtained through demigods are temporary. Ignorant people can attain demigods only and not God infinite. He who worships Me only, reaches Me.

24. Such ignorant people cannot know My Supreme and Imperishable Form and think that I am like an ordinary human being. They consider Me having name and form.

People with limited knowledge (ilim sifaat) who can understand only the gross form, cannot progress to the subtler planes. They stick to the grossness of nature. Wise men

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go much beyond the grossness of materialism and merge in Atma which is very subtle and beyond conception. The God Infinite is much above names, forms and perception by any sense organs. Things of material world having names and forms are easily seen with physical eyes and perceived with physical senses. The ignorant, having little understanding, misunderstand Atma. They are unable to distinguish between the real and the unreal, hence they think the demigods with names and forms to be the real Atma. They are therefore deprived of the true knowledge of God Infinite i.e. Atma.

VERSE 25

Three Qualities of Nature

I am veiled by my creative power, hence I am not revealed to all. All people influenced by My triguni maya are blind, hence they do not know Me. I am beyond birth and death.

People who are proud and egoistic and entangled in sensual pleasures will not attain Atma, but those who are free of pride and ego and have nullified their being will attain Atma. Such people only can enjoy peace and tranquility.

VERSE 26

Atma Remains Unchanged.

Oh Arjuna! I know the people of the past, present and future but nobody is able to know Me.

Atma, the unchanging and omnipresent, the knower of all knowledge and serene is pervading in everything. The ignorant, due to lack of wisdom, misunderstand Atma.

VERSES 27-28

Men of Duality Are Ignorant

27. Oh Arjuna! Those who maintain love and hatred, and live in duality, are ignorant.

28. But the seekers of truth and wise men who worship Me with full faith, are free from pain and pleasure, attachment and desire. Duality has vanished from the minds of such people.

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Love and hatred are the creation of ignorance. When man is liberated from love and hatred, he is one with the creator i.e. Atma and enjoys peace of mind.

VERSES 29-30

Seeker Is Entitled to Liberation

29. Those who strive for freedom from old age and death, having taken refuge in Me, know Brahm (the Infinite), Adhyatam (embodied souls) and the entire field of karma (actions).

30. Such devotees know Adhibhuta (the field of matter), Adhideva (Brahm—Haq), and Adhiyajna (the unmanifest divinity dwelling in the hearts of all beings as their witness) and knowing thus remember Me at the time of death, and attain salvation.

The explanation of the words of Brahm, Adhyatam will be given further in verses 3 and 4 of Chapter VIII. He who has realized God before death, remains engrossed in Him up to the end of life and after death, attains liberation.

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THUS ENDS CHAPTER VII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "GYAN VIGYAN YOGA" (THE KNOWLEDGE—THE WISDOM)

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SUMMARY OF CHAPTER VII

In Chapters III to VI all the yogic practices to attain Atma have been explained. The yogic practices and sacrifices are known as Yoga (Juhid). In Chapter VII these practices and sacrifices by which Atma is attained have been explained further. Those who have gone through the practices and have become masters are capable of perceiving the whole universe within themselves. The key point of this chapter is expressed in verse 4 and further explanation is given in Chapter XI.

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CHAPTER VIII

MAHAPURUSHA YOGA

(Knowledge of the Absolute)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
VIII	28	Maha Purusha Yoga Knowledge of the Absolute the Self, the Brahm	Eternal—Pure Haqikat	True knowledge Ilim Zaat Haq Muheet—Kul Akul

ESSENCE OF THE CHAPTER

Atma (Zaat) is much superior to prakriti (sifaat—nature), unique and unfettered, yet because of its pervasive nature appears to be born as well as unborn, eternal and transitory, body and soul (juz and kul).

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Atma is much above and distinct from the eight cosmic elements (earth, water, fire, air, ether, mind, intelligence and

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ego), yet it imparts life force to each element to come into existence and perform its functions. Atma remains unique and unfettered. This type of combination of the animate and the inanimate i.e. the life force and the body is a peculiar mystery. How the unlimited Atma has pervaded in the limited forms and the formless has adopted the form is to be understood. Sufis call physical manifestation as "Alim Sagir" and cosmic forces as "Alim Kabir." Atma being formless can be conceived through actions only.

There are four stages wherein the manifestation of Atma is perceived.

(i) Jagrat (Wakeful State—Nasoot).
(ii) Swapana (Dream State—Malkoot).
(iii) Sushupti (Deep Sleep—Jabroot).
(iv) Turiya (The Blissful State—Lahoot).

All these stages keep on changing, hence none of these can be the ultimate goal of life. To cross these stages and reach the ultimate goal i.e. the unchangeable Atma, the Absolute, one has to practice Guru Mantra (Isim Azam) systematically. This is to be initiated personally by the preceptor. The mode of practice is also initiated by the preceptor depending upon the individual aspirant. This is the only way to attain the goal.

VERSE 1

Arjuna's Inquiry

Arjuna said:
Oh Krishna! What is Brahm (Absolute), what is Adhyatam (embodied soul) and karma (action)? What is Adhibhuta (matter) and what is Adhideva (Atma)?

VERSE 2

Adhiyagya

Oh Krishna! Who is Adhiyagya in our body and how are You to be known at the time of death by the spiritual minded?

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VERSE 3

Answer to Arjuna's Inquiry

Krishna said:

Oh Arjuna! Atma the Imperishable (La Zawaal) and unfettered is known as Brahm and Jivatma is known as Adhyatam (Soul). Karma (action) is the creative force which brings forth the existence of beings.

The Creator and the creation both combined together act and represent, like an object and its reflection in a mirror. They are inseparable. All movable things are known as Adhyatam (embodied souls—jivatma—rooh).

Nature means action by whose force the beings come into existence.

VERSE 4

Adhibhuta, Adhideva and Adhiyagya

Oh Arjuna! All perishable objects are called adhibhuta and Atma is Adhideva and I the witness of all am Adhiyagya.

All the perishable objects in the universe are called as adhibhuta (material objects). Atma is called as Adhideva by whose power (Life Force) the beings come into existence. Adhiyagya is the highest stage and is beyond the conception of karma, speech and intelligence. It is beyond the thinking of perishable and imperishable. Adhiyagya cannot be described by senses or even intelligence but it can be understood by realization. Sri Krishna Bhagwan has described the methods of understanding this, in chapters V, VI and in verses 9, 10, 12 and 13 of this chapter, which are to be self-realized only. Adhiyagya is that power which has no name or form. One cannot reach this stage by intelligence or even by subtlest thought. It is beyond physical conception. This stage is called Krishin-Dham i.e. the abode of peace and tranquility.

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VERSE 5

As You Think So Shall You Be

He who meditates on Me at the time of death will merge in Me. Oh Arjuna! there is no doubt about it.

The highest state of mind is liberation. It has a peculiar type of intoxication. It is a state of highest peace and tranquility. When peace and tranquility are developed in the mind one becomes fearless and is liberated (Rihai). He who enjoys this kind of bliss up to the last breath of his life, after death merges in Atma and becomes one with it. This stage is acquired only with long and continuous yogic practices and when one has become firm in the yogas. It is therefore advisable for everyone not to waste one's life in sensual pleasures but to attain stability in Atma, the source of peace and tranquility.

VERSE 6

What You Think at Time of Death You Become So

At the time of death whatever is thought of, Oh Arjuna! one takes the same form after death. The dying man takes the form of the object desired at the last moment.

A man takes the same form after death on which his mind is fixed at the moment of his last breath. He who thinks of Brahm (Allah) at the last minute of his death becomes Brahm (the stage of Hamosta); but he who lives in duality of name and form can never enjoy the oneness of Infinity.

VERSE 7

Always Remain in State of Adhiyagya

Therefore, Oh Arjuna! even while waging war, fix your concentration on Me. By fixing your mind on Me alone, you shall surely attain Me.

Life is transitory, hence it is foolish to rely on it. Therefore, it is very essential for the seeker (talib) to concentrate (tasawur) upon his preceptor (matloob) so that he transforms and identifies himself with his preceptor. By doing

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that, his ego (khudi) is destroyed. By destroying one's ego and identifying with the preceptor one can remove ignorance and enjoy the bliss of oneness. Until this stage is achieved, whatever one speaks is to be considered a great bluff.

VERSE 8

Dhyan Is Achieved by Practice

Oh Arjuna! By continuous meditation you can attain perfect concentration, after which absorption in the Absolute is attained.

In verses 7 and 8, the practices regarding dhyan (tasawur —concentration) are suggested. In verses 9 and 10 detailed explanation is given.

VERSES 9-10

At Time of Death One Should Think of Formless Atma

9. He who contemplates on the all-wise Eternal Being, the Ruler of all, the subtlest, the sustainer of all, beyond comprehension, shining like the Sun far beyond the darkness of ignorance and

10. By the strength of his yogic practices holds his breath between the two eyebrows (trikuti) even at the time of death, contemplating on God with steadfast mind full of devotion surely reaches the Supreme Divine Purusha (God).

Trikuti is a point of concentration between the two eyebrows where the yogi by holding his breath and concentrating upon the point draws his breath up with even-mindedness and practices the Guru Mantra (Isim Azam), holds the breath at that point and enjoys peace and tranquility of mind (In Sufism this kind of practice is known as Afaki Murakba with Dam Habas). He who practices this yoga continuously for a long period of life attains Atma.

VERSE 11

The Formless Brahm

That which is known as Imperishable in Vedas and by the wise, on which the men of renunciation fix their

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concentration and remain absorbed and maintain celibacy, Oh Arjuna! I shall briefly describe to you.

The manner of worship of the formless is described in verses 12-22.

VERSES 12-13

How to Worship the Formless

He who restrains sense organs of the body from all sides stabilizes his mind by introspection, draws his breath up to the vertex, continuously meditates upon the formless and reciting the mantra "OM" leaves his body, such a yogi reaches the highest stage of My abode.

The word "OM" represents the inexpressible Absolute. All the sages, dervishes and the religious books have praised "OM" or "ALLAH" and considered it as Isim Azam, the highest word. Many names have been attributed to Atma but the word "Om or Allah" has been verified and proved of the highest value. In this word, the whole universe is contained. The more a seeker is engrossed and absorbed in this word, the more he knows the power of this word and the more he knows the truth. It is this word that helps the seeker to transcend this world. When this highest word is rightly practiced under the guidance of the preceptor, the seeker enjoys bliss.

There are two ways of practicing this highest word, one by controlling breath, and the other by concentration. The preceptor knowing the capability of the seeker guides him and initiates him in either of these two ways. The word is accepted as the master key, by practicing which one can unveil the secrets of nature, transcend the illusory manifestations and attain liberation. After this the seeker himself becomes omnipresent, omnipotent and omniscient. This stage is known as Turiya Atit (Baka-ba-Allah). This highest stage is attained by the practice of Shabd, Guru Mantra (the Word—Isim Azam) initiated by the preceptor. There is no other possible way.

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VERSE 14

Concentration Helps Attainment

Oh Arjuna! He who concentrates on Me whole-heartedly and remains absorbed in Me easily attains Me.

The devoted seeker (talib sadik) who practices the Guru Mantra as explained above can easily attain the vision of God.

VERSE 15

Realization Gives Liberation

The sages, having attained perfection in yoga, merge in Me and are liberated from birth and death.

Those who have realized the Self are liberated from bondage of birth and death and they fully understand Atma as imperishable (baka) and everything else as perishable (fana).

VERSE 16

Except Atma Everything Is Transitory

Oh Arjuna! All the universe up to the highest universe known as the abode of Brahma are transitory but he who reaches My abode and is absorbed in Me, neither dies nor is reborn.

There are three highest demigods known as Brahma the Creator, Vishnu the Maintainer and Mahesh the Destroyer. Lord Krishna explains to Arjuna that all things even in the highest universe, including the highest demigods, are transitory, depending upon the period of their existence; but he who by his yogic power concentrates only upon Atma (Brahm), the formless, imperishable, self independent and permanent, attains liberation.

Note: There is a little difference in spelling between BRAHM and BRAHMA. The reader must carefully read and understand the difference.

BRAHM, the Atma, is omnipresent, omnipotent and omniscient, whereas BRAHMA is known as demigod sustained by the BRAHM. Brahma is known as the creator of the universe and is subject to time, space and cause.

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VERSE 17

Brahma's Day and Night

Oh Arjuna! Brahma's one night is equal to our thousands of years. Similarly Brahma's one day is equal to our thousands of years. He who knows this understands truth about night and day.

There is a lot of difference between our day and night and Brahma's. The seeker, by yogic practices and concentration transcends to the highest universe which is permanent and changeless and free of ego and triguni maya i.e. time, space and cause. It is the stage of the formless where neither mind nor intelligence can reach. There is no name, form or any consideration of time and space. It is known as the abode of unlimited. There are no words or gestures to express that stage. When the seeker concentrates upon this stage which is known as the stage of Oankar, the Unlimited (Lahad), then alone the fear of death is removed from the seeker's mind. At the end he takes out his breath from the vertex of the head (nikas), merges in Atma and becomes one.

VERSE 18

Emerging and Merging of Universe

With the approach of the day, the universe emanates from the unmanifest and with the approach of the night, the universe merges back in the unmanifest.

The day and the night here have no reference to our day and night, but it has the reference to Brahma's day and night, as explained in the previous verse. As Brahma is the creator of the universe, man is also the creator of his small universe and entangles himself in it. Lord Krishna tells Arjuna that the meaning of the day is creation. Sufis call it kasrat. Night means merging in Atma. Sufis call it wahdat. It means when the seeker is fully absorbed in his yogic practices and merges in Atma, all his outside and material thoughts vanish in the unmanifest which is known as the night. When the man is extrorse and perceives everything, that becomes his day; when he is introrse and perceives nothing but Atma, that becomes his night.

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VERSE 19

Emergence and Dissolution Continues

Oh Arjuna! In the same way at the beginning of the day of Brahma, the universe comes into manifestation and helplessly dissolves in the Infinite when the Brahma's night comes. This is the law of Infinity.

Because of the permanence of the manifestations, the men of wisdom call it an illusion; but the ignorant entangled in the pleasures of the sense organs accept this triguni maya as real.

VERSE 20

What Is Real Atma?

Oh Arjuna! Atma, through whose power our senses work, is much above whatever is seen in the universe or perceived through intelligence. Manifestation is changing, Atma is unchanging and permanent.

Whatever is physically seen or perceived through intelligence is an illusion and this has come into existence all of a sudden, as Sufis say that the universe was created by the Lord by saying the word "Kun-fi-Kun" which means the Lord said suddenly, "Emerge" and the universe came into existence. In due course all this manifestation will dissolve in the Infinite. But Atma, the life force of all manifestation is eternal, permanent and unchanging and all things with forms and names are perishable and illusory.

VERSE 21

Atam Gyan the Highest Stage

Atma is imperishable and subtle. The attainment of Atma is known as the highest stage where one is free from the cycle of birth and death. Oh Arjuna! that is My abode.

This highest stage is so subtle that even the mind or intelligence cannot conceive of this stage. Attainment of this stage is rather difficult. Lord Krishna has described this stage as Atam Gyan—The Adhiyagya, and has advised Arjuna to attain this stage.

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VERSE 22

Faith, Love and Devotion

Oh Arjuna! Atma which is superior to all, the supporter and the omnipresent, is attained only with perfect faith and determination of mind.

Without love and devotion (ishk haqiki) it is impossible to attain the knowledge of Atma.

VERSES 23-24

Conditions of Liberation

23. Oh Arjuna! Now I will explain to you under what conditions the yogi leaves his mortal body after which he is not reborn and under what conditions he is reborn.

24. The seeker of Brahm, after leaving the body, goes by the path of light i.e. fire, day, bright lunar half of the month and when the sun is in the northern hemisphere, merges in Eternity and is not reborn.

VERSE 25

Conditions of Bondages

Yogis after leaving the body, go by the path of darkness i.e. smoke, night, dark fortnight of the month, when the sun is in the southern hemisphere, reach the moon and are reborn.

In verses 23 to 25, the conditions of liberation and bondage are given. Whatever is expressed in above three verses, if it is all true and the liberation and bondage depend upon such laws, then why does a yogi or a seeker take to yogic practices or other austerities? There are so many ignorant people who die when the sun is in the northern hemisphere, in the bright half of the month and so on. That does not mean they are liberated; nor if the wise men die during the dark half of the month or when the sun is in the southern hemisphere they will be reborn. If we accept literally what is written in verses 23, 24 and 25, then there is no necessity of giving credit to the knowledge of Atma or yogic practices and all the praises and credits of yogi's efforts are of no value and the sayings of the sages that "Liberation is acquired only

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after attainment of God" has no sense. Therefore by going deep into the meaning of the words in the above three verses, the right interpretation will be as under:

The word light refers to the true knowledge of Atma and not the day or the fire of any other light. The smoke, darkness or night or the southern hemisphere refers to ignorance. It is the light of the true knowledge by which yogi can understand the truth and the untruth. On the other side, on account of the darkness of ignorance one is entangled in unnecessary bondages and is deprived of peace and tranquility of mind. The men of wisdom keep kindling the light of true knowledge in their minds up to the last breath of their lives, merge in God Infinite and are never reborn. The ignorant possessed of ego, desire and attachment are deprived of the real knowledge of Atma. They take new birth again and again according to whatever they think of or desire at the time of death and can never merge in the Infinite.

VERSE 26

Two Paths of Life

Oh Arjuna! In this life two paths, the path of wisdom and the path of ignorance are in existence from time immemorial. Through the path of wisdom liberation is attained and through the path of ignorance the cycle of birth and death is continued.

From this verse the intelligent and the true seeker will clearly understand the true meaning of the day, the light etc. which have no reference to this life but clearly pertain to the two states of mind—wisdom and ignorance. Human beings live in either of these two states. The mind of a wise man remains self illumined and as clear as the daylight and the mind of an ignorant always remains in the dark. In the state of true knowledge, liberation is attained and in case of ignorance the cycle of birth and death continues.

VERSE 27

Yogi (Arif) Knows Both Paths

Yogi, the man of realization knows both the paths, hence does not commit blunder. Oh Arjuna! Keep yourself absorbed in yoga.

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The state of mind in which liberation is attained is called yoga.

VERSE 28

Abandoning Desires and Absorption in Atma

The man of wisdom realizing the reward of reading scriptures, performance of rites, austerities and charity as transitory, rises much above them and reaches the Supreme Abode.

When a man acquires the knowledge of Truth, he pays no attention to practices, charity or any other rituals. He considers all these as triflings in comparison to the acquirement of true knowledge. Good actions are related to the material world. The yogi who lives in the subtler planes of deep thinking is indifferent to the material life and becomes Self realized. He remains absorbed in the Infinity.

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THUS ENDS CHAPTER VIII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "MAHA PURUSHA YOGA"—THE YOGA OF THE IMPERISHABLE ABSOLUTE.

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SUMMARY OF CHAPTER VIII

By the life force of Atma the whole universe is manifested. Atma is unchangeable, omnipotent, omnipresent and omniscient. Atma is so subtle that our intelligence cannot comprehend thoroughly. Whatever we are able to do by words, actions or intelligence is an illusion. Triguni Maya (the three qualities of nature) is transitory. The stage of Adhiyagya is the purest and the highest. It is the stage of realization. In Sufism it is called Ilim Ishrak. To acquire the knowledge of Truth, sharp understanding is required which is developed by continued and long practices of yoga. Trikuti Dhyan (Concentration between the eyebrows) and Atmic

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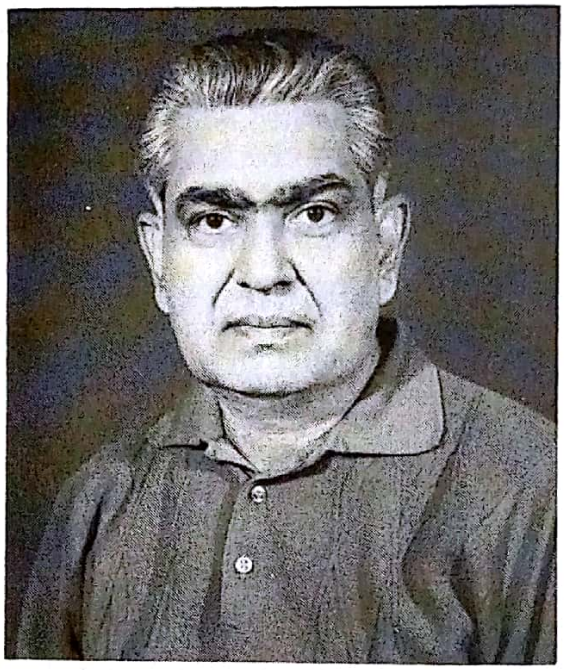
Dhyan (Meditation on Formless) are two different paths. Their principles and the approaches are also different. It should be our ultimate goal of life to know both the paths and become the master of yoga and ultimately merge in the God Infinite. Those who remain ignorant of the knowledge of Truth are entangled in the cycle of birth and death. They are never liberated and do not enjoy peace and tranquility of mind.



DR. R. M. HARI

Generous General, Darling-Delight,
Merciful Master, grant us sight.
Long wait and sleepless nights,
Where art Thou, Holy Knight?

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CHAPTER IX

RAJ YOGA

(The Sovereign Mystery)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
IX	34	Raj Yoga Highest Knowledge	Self realization Gyan—Marfat	Realization of Atma Ilim Urfan

ESSENCE OF THE CHAPTER

The pure existence (Atma—Haq) is beyond birth and death, and cannot be called a particle or absolute. It is unique and perfect peace.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Under the instructions and guidance of the preceptor, the practice of the initiated word (isim azam) takes one to the highest stage, which is neither a particle nor absolute, neither created nor uncreated, above the three qualities of nature and above the stages of permanency and impermanency (baka and fana) and devoid of name and form. This is the

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stage of perfect knowledge and perfect peace (marfat). After reaching this stage there is no retrogression.

VERSES 1-2

Atam Gyan

Krishna said:

1. I am compassionate and merciful and you have implicit faith in Me. Therefore, I now impart to you the most secret knowledge and wisdom, knowing which you will be liberated from all bondages and miseries.

2. This knowledge is superior to any other knowledge and is most mysterious, subtle and pure. Having realized this, you will be self satisfied. That is the only true path. The knowledge of the Truth is permanent and can be acquired easily.

The knowledge of Self Realization (Ilim Ishrak) is superior and more subtle than any other knowledge. The knowledge of the Self alone can remove all the doubts and help to reach the highest stage. Implicit faith and yogic practices help to attain the highest stage easily and quickly. Innocent mind should be the special qualification of the seeker. This kind of attainment is impossible without perfect preceptor.

VERSE 3

Absorption in Atma Is Impossible without Knowledge of the Self

He who is not zealous to acquire the knowledge of the Self, Oh Arjuna! can never attain Me and he returns to the cycle of birth and death.

Those who don't acquire the knowledge of the Self (Ilim Zaat) are never liberated, hence they are shackled down in doubts and are restless.

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VERSE 4

Latent Omnipresence of Atma

Because of My latent omnipresence, all things are manifested but I am independent of everything.

Everything visible or invisible is manifested because of Atma. Had there been no Atma pervading in everything nothing would be manifested. Just as in a mirror, if the object is not there, reflection is not visible. Sufis call Atma as "makoos" and creation as "aks." Atma is self independent and omnipresent but because of ego Atma remains concealed. The men of wisdom, by their zeal and efforts, trace out Atma and declare the omnipresence of the Divine. Sufis call it "Isbat."

VERSE 5

Divine Mystery

Oh Arjuna! Look at My divine mystery. Whatever is seen or perceived does not abide in Me though I am the sustainer and protector of all.

Atma is the sustainer of the whole creation, yet it is unattached to any object in the universe. That is, Atma is in everything and everything is sustained by Atma (All in one and one in all). This secret truth is realized when ego is removed from the mind through yogic practices under guidance of a perfect master. It is impossible to realize this secret truth by physical knowledge acquired through books or from shallow minded people. When the seeker practices yoga under a perfect preceptor, then only by his grace and help of the supernatural powers, this secret truth is revealed. By implicit faith and perfect obedience to the preceptor, the seeker will have peculiar experiences (mushahda) through his divya shakti (sixth sense—chashma batuni). In some zealous aspirants supernatural inspirations are developed and they get supernatural experiences.

There are two kinds of aspirants (talibs), one is "sober minded" and the other is "ecstatic." The former is able to absorb all supernatural experiences within himself and does not make any exhibition thereof. Living physically in the

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world he does all the normals, yet inwardly is absorbed in divinity and maintains both sides, material as well as spiritual. He is capable of preserving the spiritual secrets that he has acquired. He is known as sober minded (savdhan). Sufis call him "jamali" (salik). The other one behaves to the contrary i.e. ignores the material side of the world and remains all the time absorbed in divinity. He is capable of holding spiritual side only and with a little provocation or distraction from divinity, bursts out and exposes all the divine experiences and becomes boisterous in mood and actions. He is known as ecstatic (jalali—majzoob—mast). Ignorant people consider him as a mad man though such a man is the wisest. When the seeker, after long yogic practices, reaches the stage where he experiences the divinity more intimately, he realizes that Atma is the only one and nothing else. At this stage he loses his ego. In Vedanta this stage is called as Adhyatam vidya, the knowledge of Self Realization and Sufis term it as "Ilim Khud Shanasi—Haq al Yakin." At this stage the seeker knows the truth about the object and the reflection (aks and makoos—zaahir and batun). He also knows what is grossness of this material world and the subtlety of Atma—the Haq.

VERSE 6

Presence of Atma Is Unique

As the mighty air in space, though moving and blowing everywhere, remains in space, likewise, know that all beings abide in Me.

Just as air is blowing in space and moving about here and there, and still the space is not attached to air, similarly the whole creation is sustained by Atma, yet Atma remains unique.

VERSE 7

Emergence and Dissolution Occur Because of Nature

Oh Arjuna! All beings dissolve in my prakriti at the end of every kalpa (cycle) and at the beginning of every kalpa I bring them forth again.

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From time to time the nature brings forth peculiar things in creation and by the end of the cycle of creation all things are dissolved in prakriti (nature).

VERSE 8

Atma Remains Unique Even While Performing Actions

Through the force of my nature (prakriti) I produce the whole creation again and again.

The cycle of emergence and dissolution goes on from time immemorial. It is the eternal law that Atma performs all actions through prakriti and remains unique.

VERSE 9

Atma Is Unfettered and Unique

Oh Arjuna! Because I am unfettered and unique, I am not bound to any action and always remain unattached.

Atma is unattached to any action and is not the doer of anything. Atma always remains unique and the whole creation is the function of nature.

VERSE 10

Changes Are Perceived In Creation According to Laws of Nature

Oh Arjuna! With My power, nature creates the whole universe, animate and inanimate, hence it comes under changes and the cycle of emergence and dissolution keeps on revolving.

The creation of animate and inanimate and their dissolution is subject to the laws of nature and nature is sustained by Atma.

VERSES 11-12

Ignorant and Fiend Disbelieve Atma

11. I am the Lord of all. I am pervading in all. The ignorant and deluded people are unaware of my higher powers (prakriti) and recognize Me clad in human body.

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12. Such people of fiendish and demoniac nature are entangled in futile actions, fruitless hopes and satanic thoughts, hence they deride me.

Divinity is reflected in this physical body. This physical body functions as a mirror to reflect Atma in all its perfections, but those who are blinded by ego are veiled by ignorance. Such people feel that life's goal is to satisfy satanic desires only. They are involved in such problems that they are deprived of real Divine Bliss. Such people cannot realize Atma.

VERSES 13--14

Real Devotees Believe and Worship Atma Only

13. Oh Arjuna! The devotees possessing high qualities accept Me as the creator of all and imperishable. They worship Me constantly with undivided mind.

14. Faithful seekers (talib sadik) praise and worship Me alone with perfect devotion and remain absorbed in Me.

In the two verses above a reference is made to such devotional seekers who believe in Atma (Allah—God—Haq) only and consider prakriti (creation—sifat) as non-existent (illusory—fana). Such devotees can attain the real knowledge of Atma.

VERSE 15

Wise Man Sees God in Everything

Some wise men through their intelligence and mental yogic practices worship Me as omnipresent and believe in oneness.

In this verse those seekers are described who are on the path of mental yogic practices or yogic practices by intelligence and who after realizing the truth have removed ego and see the only One (God) in everything. Their personal identity is also merged in oneness of God.

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VERSE 16

Atma Is Omnipresent

I am the ritual action, I am the sacrifice, I am the ancestral oblation. I also pervade in herbs, I am the sacred word (Isim Azam). I am the essence of butter (ghee), I am the sacred fire and I am the offering in the sacred fire.

In all religious books, some specified sacrifices and actions are suggested. They are known as rituals through which Atma is attained. The ignorant people understand rituals as outward behavior and mannerism. Wise men considering worldly objects as illusory and manifestations of nature (prakriti), perform their actions in such a way that they burn their ego in the fire of divine knowledge and attain Atamanand which is imperishable. These are the real rituals. This is called as Brahm-yagya.

VERSES 17-19

Glorification of Atma

17. I am the Lord of the universe, the father and mother; I am the awarder of the fruit of actions; the sustainer and grandsire. I am the object to be known, the Purifier. I am the highest word OM (Allah) and I am the creator of Vedas i.e. Rigveda, Sam Veda and Yajur Veda.

18. I am the supreme goal, the refuge, the witness and the upholder of everything. I am the origin and the dissolution. I am the imperishable seed of the whole creation.

19. Oh Arjuna! I am the heat in the Sun, I am the rain, I am the life force of the animate, I am the nectar and the poison; I am also the truth and the untruth.

All the manifestations having name and form are perishable but Atma, because of which everything in the universe has its name and form, is imperishable and self independent. Atma is the cause of all the manifestations. Atma is the creator of the highest demigods who create all the manifestations in the universe.

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VERSE 20

Pious People Enjoy Paradise

The knowers of the three Vedas who drink the Soma-juice (Nectar—Abe Hyat) and become pious, worship Me and pray to Me for heaven. I show them the path to heaven to enjoy the pleasures.

VERSE 21

After Enjoying the Fruits of Good Actions, Beings Are Reborn.

Having enjoyed the fruits of good actions in the heaven, they are sent back (reborn) on this physical plane (mortal world). In such a way people having desires are revolving in the cycle of birth and death.

People having hope and fear in their mind and desires for pleasures of heaven perform their actions accordingly to fulfill their ambitions. Such people are deprived of Atam Gyan (Ilim Zaat) and they cannot enjoy the permanency of Oneness (Baka-ba-Allah).

VERSES 22-23

Good Actions Are Rewarded

22. Those who worship Me wholeheartedly and remain absorbed in Me, to them I give full security and personal attendance to their needs.

23. But Oh Arjuna! Those who worship the demigods with full faith in them, they too worship Me, though indirectly.

The worshippers of angels and demigods do not know what is God and what are demigods, yet God being the sustainer of demigods and angels fulfills their desires according to their faith and devotion. Such people are also devotees of God though indirectly.

VERSE 24

Ignorant Revolve Within the Cycle of Prakriti

I accept the devotion of the devotees and am worthy of worship but the ignorant people do not know Me

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rightly, hence they die and are born again in the mortal world.

Rituals and good actions are created by the laws of nature. Atma is unique and unfettered. The ignorant people do not know about the truth and they worship angels and demigods, hence they are deprived of the eternal bliss of Atma.

VERSE 25

Man Achieves Whatever He Concentrates Upon

Worshippers of gods go to gods, worshippers of manes go to manes. Worshippers of spirits go to the spirits and those who worship Me alone, attain Me.

Those ignorant people who worship demigods and angels do not know real and unreal and they worship them to acquire things they desire. Thinking such desires as their pleasure they are prepared to bear any kind of hardship. They do not know that everything is sustained by Atma and there is nothing difficult to achieve after attaining Atma. Those who are anxious and keen to understand the Truth worship only God and make all the sacrifices in the name of God.

VERSE 26

Efforts to Realize Atma Are Never Lost

Whoever offers Me anything with love and devotion, a leaf, a flower, a fruit or even a little water, I accept everything dedicated of such desireless devotional lover.

God accepts everything of his devotee however simple it may be, provided the offering or the sacrifice is performed with devotion and love. It means that for worshipping God no demonstration, dignity or cleverness is required. God accepts only devotion and humility without egoistic thought. The devotee possessing sincere and unegoistic mind shall reach the ultimate goal with little labor. God is the sustainer of everything. He appreciates only sincerity and devotion.

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VERSE 27

Removing of Ego Is Very Essential

Oh Arjuna! Whatever you do, whatever you eat, whatever you give in charity and whatever rituals and actions you perform, dedicate all unto Me.

Whatever actions one performs consciously or unconsciously they should not be attributed to oneself but should be clearly understood that all actions are performed by prakriti (nature). In such a way one's ego can be removed gradually.

VERSE 28

Removing Ego Is Merging in Atma

In this way you shall be free from the bondage of actions bearing good or evil results and when you are absorbed in your devotion you shall be free from birth and death and attain Me.

When one understands and realizes prakriti as the doer of all actions, then alone one becomes free from the bondage of actions and performs all actions without ego and attachment and is not responsible for any good or evil action. This is Sanyas Yoga (Renunciation—Tark).

VERSE 29

Egoless Only Can Merge in Atma

I am alike to all beings and neither hate nor love anybody. He who remembers Me with love and devotion abides in Me and I abide in him.

Such is the way of the Lord. He who remembers God is never forsaken by Him.

VERSE 30

Even Evil Doers Can Become Pious

Even if a man of sinful conduct worships Me with love and devotion, he should be regarded as righteous, for he has rightly resolved.

Even a wicked person in search of God should be reckoned as a pious man because he is in search of Truth and has a

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sincere desire to attain Atma. If for any reasons one is misguided by society or circumstances that matters little. The quest for Truth will one day take him away from the wrong path and lead him to the right one. There should be sincerity and devotion in the mind of every seeker.

VERSE 31

Thinking of Atma Only Purifies Mind

He soon becomes pious and enjoys everlasting peace. Oh Arjuna! know for certain that My devotee never perishes.

By performing actions one becomes pious. His doubts are removed and he attains peace of mind.

VERSES 32-33

Attainment of the Highest Goal

32. Oh Arjuna! Whoever, even of a low caste i.e. vaishya, sudra, woman, outcaste or sinner etc. seeks refuge in Me, shall attain the highest goal.

33. Then what to mention of holy brahmins and devoted royal sages! Therefore having entered this impermanant sorrowful world you should always worship Me.

However inferior or the meanest of the mean one may be, he should not be looked at with contempt or hatred, because in him too the one God pervades. He also can reach the same supreme goal by his efforts and actions, like a man of wisdom.

VERSE 34

Absorption in Atma Is Attained by Knowledge of Truth

Fix your mind on Me, be devoted to Me, worship Me, make obeisance to Me, surrender to Me. Thus extinct your individuality (ego) in Me. By doing this you shall surely attain Me.

By feeling the presence of Atma all the time, the ego is removed, after which peace of mind commences. This is the only way to attain spiritual knowledge.

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THUS ENDS CHAPTER IX OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "RAJ YOGA" (THE HIGHEST KNOWLEDGE).

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SUMMARY OF CHAPTER IX

Atma is neither newly born nor can be said as ancient. Atma is eternal and limitless. In spite of its omnipresence, it is unique and distinct from everything. The emergence and dissolution of karmas (actions) and the cause of their establishment is nature or prakriti. The union of Atma and prakriti is of a peculiar kind which is beyond human understanding. When a person becomes egoless by continued yogic practices, he acquires the true knowledge through which he can realize the connection of Purusha (Atma) and prakriti (nature). The connection of Purusha and prakriti is such that prakriti after obtaining the power from Purusha is established in such a manner like a piece of iron before a magnet. Though iron is not connected with magnet still it has the power of attraction. Can anybody tell what power is there between the two which makes them attract each other? Similarly there is the connection between Purusha and prakriti. To know this is Atam Gyan (The True Knowledge). Every man and woman can acquire this knowledge which is imperishable. To acquire Atam Gyan is the duty of every person without which absorption in Atamanand is impossible.

There are three kinds of persons in the world: (i) evil doers (tamas guni), (ii) pious—doer of good actions (rajas guni) and (iii) men of true knowledge (sattva guni).

(i) Evil doers are those who are entangled in worldly desires and are full of ego. Such people are lost in ignorance and are disgraced.

(ii) Pious people (doer of good actions) are those who have faith in God and know Him as great. They are devoted to Him and try to control their sense organs. Living in this manner, they pass a happy and peaceful life; but their mind is not fully stabilized in Atma because they have not acquired the true knowledge as yet.

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(iii) The wise are those who can very well distinguish between truth and untruth and know the universe as the manifestation of prakriti and understand ego as false superstition. Such people are free from fear and hope and are always absorbed in Atam Gyan. The stage of the wise (gyani) is much above that of a pious man.

It is very difficult to be egoless without acquiring Atam Gyan. Unless the veil of ignorance or egoism (khudi) is removed, Atam Gyan is impossible. Therefore the first duty of every being is to be free from egoism.

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CHAPTER X

VIBHUTI YOGA

(Divine Glories)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
X	42	Vibhuti Yoga The Yoga of Divine Manifestations or Glories	The knowledge of God's Glories Marfat	Concentration on Divine Glories Mushahda Jamaal

ESSENCE OF THE CHAPTER

Amiable and serene disposition of Atma is felt inwardly only when mind is tranquil

ABRIDGED EXPLANATION
(Intrinsic Meaning)

He who is absorbed in Atam Gyan (Marfat) has his mind established in Atma and has attained peaceful state is known as the man of wisdom (salik). Such a man is very sober minded, is capable of performing all his duties of this world and

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yet remains absorbed in divine bliss. At this stage he perceives Atma (Haq) all round and in every thing. This is the stage of oneness (wahdat).

VERSE 1

Supreme Word

Krishna said:

Oh Arjuna! Listen to my supreme word once again which I shall speak to you for your benefit, because you are dear to me.

In this chapter Sri Krishna again explains to Arjuna that the whole universe is nothing but the evidence of the glamour (jalwa) of Atma.

VERSE 2

Gods and Sages

Neither gods nor sages know the secret of My origin, for I am the Prime Source of their sustenance.

Sages are those who know the Truth, the untruth and what is maya. Gods are those whom godly powers are entrusted to execute the laws of nature and they also remain absorbed in divinity. As a matter of fact, the sages and the gods are the forms of God Infinite. Whatever is seen or happening is from the Almighty God.

VERSE 3

Wise Is Sinless

I am above birth and death and I am the Lord of the universe. He who knows Me thus, is undeluded and free from all evils.

VERSES 4-5

Temperaments Are Also Manifestations of God

4. Intelligence, knowledge, nondelusion, forgiveness, truth, control over senses and mind, calmness, pleasure, pain, birth, death, fear and fearlessness;

5. Non-violence, equanimity, contentment, austeri-

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ty, charity, fame, defame are different dispositions of beings which emanate from Me alone.

All qualities and dispositions are sustained by Atma and manifested differently but truly it is only Atma that is pervading in everything and everywhere i.e. nothing exists but Atma (La illaha ill Allah).

VERSE 6

Sages and Manus

The seven great sages and the ancient four Manus who are devoted to Me are also My manifestations, born of My will and from them all others have been created in the world.

Seven great sages and four Manus are references to the seven chakras, the centers of consciousness (lotuses), which are mentioned with their respective seats in the body as under: (i) Muldhara—situated below the genitals, (ii) Swadishthna—above the genitals, (iii) Manipura—naval region, (iv) Anahata—heart region, (v) Vishda—throat region, (vi) Ajna—between the eyebrows and (vii) Sahasrara—vertex.

Four Manus refer to four states of mind as under: (i) Jagrat (wakeful state—nasoot), (ii) Swapana (dream state—malkoot), (iii) Sushupti (deep sleep state—jabroot) and (iv) Turiya (transcendental state—lahoot).

By systematic practice of the mantra "Om" or "Allah" for a long time one will realize and understand the truth about the above verse.

VERSE 7

By Knowing My Powers One Attains Peace of Mind

He who knows in reality this supreme glory and supernatural powers of Mind is established in Me permanently and enjoys perfect bliss. There is no doubt about this.

When the seeker reaches this stage he feels himself in a state of great elation. He enjoys this stage and firm faith is

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developed after which no doubt is created in his mind. Sufis call this as the stage of Ann-al-Yakin.

VERSE 8

True Seeker Knows Atma the Doer of Everything

I am the source of all creation. Everything is manifested through My eternal power. Wise men knowing thus worship Me with devotion.

Whatever is seen and perceived by sense organs is the creation of nature. Nature is the reflection of Atma, the Infinite. This proves that Atma is the creator and nature is only the medium of all manifestations. The seeker of the truth is not fond of knowing the creation but, with full faith and love, he is only in search of the true knowledge of Atma i.e. the Creator and not the creation.

VERSES 9-10

Attainment of Atma Through Mental Practices

9. He who is physically and mentally engaged in Me and praises Me to others with love and devotion and constantly concentrates on Me, is always in peace.

10. Such a seeker is bestowed with knowledge of wisdom and he always remains absorbed in Me.

The true seeker who always worships and praises Atma with love and devotion with no other talk of the material world and has constant eagerness only to attain Atma, will earlier or later be enlightened with Atam Gyan. True faith is love. When true faith or love is developed in mind, there is forgetfulness of this physical form i.e. ego and everything seems as an illusion.

VERSE 11

Atam Gyan Removes Darkness of Ignorance

Out of compassion for those in ignorance, I, dwelling in their hearts, destroy the darkness of ignorance with the luminous lamp of knowledge.

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It is the knowledge of Truth with which ignorance is removed and solace and tranquility are developed in mind.

VERSES 12-13

Sages and Gods Give Same Version

Arjuna said:

Thou art the Supreme Brahm, the Supreme Abode, the purest, the Eternal Divine Person, the Prime Deity, unborn and all-pervading. All the sages including Rishi Narada, Asita and Devala and the greatest sage Vyasa speak of Thee and so also Thou Thyself sayeth the same thing to me.

In the above verses Arjuna the seeker tells his preceptor Lord Krishna and confirms by his personal experience that whatever he had heard or learnt from Him is all truth. That is, he accepts Sri Krishna as God Eternal, all-pervading and beyond birth and death. Arjuna has also realized that the easiest way to attain the supreme power is self-surrender.

When the seeker wholeheartedly surrenders to the supreme power and realizes Atma, he confirms the Truth, as Arjuna expresses this in the above verses. Sufis call this stage as Haq-al-Yakin. In Sufism also the seekers are instructed that they must see, feel and realize God (Allah) in the form of preceptor who is the reflection (aks) of God Infinite in the physical form. Unless the seeker gains absorption in the preceptor, he can never attain the God Infinite.

VERSE 14

A Man of Duality Cannot Enjoy Pleasure of Oneness

Oh Krishna! Whatever Thou have said to me, I accept it as the truth. Oh Lord! Neither gods nor demons can know Thy Mighty Form.

Till one remains in duality (me or mine) and has not experienced the bliss of oneness i.e. has not perceived God in everything and is always given to fear and hope, one can never attain the true knowledge of divinity.

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VERSE 15

The Wise Knows Atma

Thou art the purest of the pure and all pervading. Thou art Supreme and the Creator of all; Thou art the Lord of the Universe, the holiest of the holy and Thou alone can know Thy real form by Thy own power.

The wise men who have lost their ego and enjoy the pleasure of oneness can alone know the God Infinite.

VERSE 16

Arjuna's Request

Oh my Lord! Through compassion and Thy greatness, show me Thy real form how Thou pervade in everything.

When the seeker by his yogic practices, faith and love reaches the stage where he desires to know the real form i.e. the subtler form of his preceptor, the preceptor by his grace and powers manifests his real form to the deserving disciple. The disciple having experienced the subtler form of the preceptor tries to merge in his powers and goes beyond the physical form of his preceptor (Fana-fi-al-Sheikh). From that stage, the disciple is directed by his preceptor towards subtler i.e. mental practices to progress further.
Note: At this stage the disciple is led by the preceptor from Fana-fi-al-Sheikh to Fana-fi-al-Rasool (Prophet) i.e. he is directed to merge in the powers of Rasool which is the subtler form of Sheikh (Murshid—Preceptor).

VERSE 17

Arjuna's Further Inquiry into Subtlety

Thou art pervading in everything. In what manner or in what object should I fix my concentration? Oh my Lord! Guide me on what form of Thine should I concentrate and in what manner so that I can easily attain Thee.

Arjuna being on the physical plane and in the physical form is inquiring from his preceptor Lord Krishna whether he should concentrate on his physical (sifati) form or his sub-

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tle (zaati) form and which is the easier and better of the two. At this stage, Arjuna wholeheartedly surrenders himself to his preceptor.

VERSE 18

Arjuna's Enthusiasm to Know More Powers of Preceptor

Oh Krishna! Relate to me again in details all Thy mighty potencies and glories for I am not satiated with hearing of Thy ambrosial words.

The knowledge of the Truth (Ilim Zaat) is nectar because after acquiring it there is neither death nor birth.

VERSE 19

Unlimited Powers of Nature

Krishna said:
Oh Arjuna! My potencies and glories are limitless. Even then I will tell you some of my prominent ones.

The powers of Atma are unfathomable. There is no limit. Each object is sustained by Him, yet in the following verses some of the important powers of the unlimited are described.

VERSE 20

Atma Is Latently Pervading in Everything

Oh Arjuna! I am all pervading, the Self, I am in the hearts of all beings. I am the beginning, the middle and also the end of all beings.

VERSES 21-22

Glories of Atma

21. Of the demigods I am Vishnu, of the lights I am the radiant Sun, of the angels I am Martaki, of the stars I am the Moon.

22. Of the Vedas, I am the Sama Veda, of the gods I am Indra, of the senses I am mind and in the living beings I am their life force.

Of the religious books, Lord Krishna mentioned Sama Veda only because it is full with love and devotion (ishk haqiki). Sri Krishna himself being the embodiment of devotional

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love, had incarnated to teach devotional love to human beings and has therefore referred to Sama Veda only. He has also mentioned the god Indra because Indra is known as the god of desires. Desire is a special quality of nature. It is because of desire that nature and its creation keep on revolving and changing. It is only desire that creates movements first in mind and then in sense organs. Had there been no desire in mind, the sense organs would not work. Every intelligent man knows that it is through ego that momentum is created in the universe and it is through ego that pain and pleasure are experienced. If ego is removed from mind, the movements of the living beings stop, then the form or the physical body becomes lifeless and perception is lost. Therefore ego is superior to this physical body.

VERSES 23-38

Further Description of Atmic Glories

23. Of the Rudras I am Shiva; of the Yaksas and Rakshasas I am Kubera; of the Vasus I am Agni (Fire) and of the mountains I am Meru.

24. Oh Arjuna! Among priests know me to be their chief Brahspati; of generals I am Skanda; among the places of water I am the ocean.

25. Of the great sages I am Bhrigu; of words I am the word Om; of the sacrifices I am Jap Sacrifice; of immovables I am the Himalayas.

26. Of all trees I am the Asvattha (peepal tree); of divine sages I am Narada; of Gandharvas (singers of gods) I am Chitraratha and amongst the perfect souls I am the saint Kapila.

27. Of horses know Me to be Ucchaisravas born of nectar; of lordly elephants I am Airavata and amongst men the king.

28. Of weapons I am the thunderbolt; of cows I am Kamadhenu; of procreators I am the sexual desire; and of poisonous serpents I am Vasuki.

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29. Among Naga snakes I am Ananta (Shesh Naga); of the aquatic deities (dwellers in water) I am God Varuna; among the manes I am Aryama and among the rulers I am Yama (god of death).

30. Of demons I am Prahlada; of calculators I am Time; among beasts I am the lion and amongst birds I am Garuda (the feathered carrier of Vishnu).

31. Among purifiers I am the wind; of warriors I am Rama; among fish I am the alligator and among rivers I am the Ganges.

32. Oh Arjuna! I am beginning, middle and end of all creations. Of all sciences I am the spiritual science of the Self; in disputants I am the reason.

33. Among letters I am "A" and among compounds I am the dual word. I am the eternal time and I am the dispenser and the sustainer of all, having My face on all sides.

34. I am the all destroying death and the origin of the future beings; amongst women I am beauty, virtue, sweet tongue, intelligence, faithfulness, memory, fortitude and forgiveness.

35. Of Vedic lyrics I am Brihatsama; of meters I am Gayatri; of months I am Margasirsha (Nahiri—December) of seasons I am the Spring.

36. Of deceitful I am the gambler; I am glory of the glorious; I am prowess of the powerful; I am victory of the victorious, resolution of the resolute and I am goodness of the good.

37. Of Vrishnis I am Vasudeva; of Pandavas I am Arjuna; of sages I am Vyasa; of seers (poets) I am the seer Sukracharya.

38. I am royal sceptre of the kings; of those who seek victory I am statesmanship; of secrets I am silence and I am the knowledge of the wise.

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Sri Krishna, the preceptor tells Arjuna, his disciple "Unless you have full faith in Me and feel My presence everywhere and in everything, you will not be able to attain Me. If you are anxious to attain Me you will have to nullify your individuality i.e. remove your ego and merge in Me. Feel yourself as Me, forget about your own name and form, transform yourself physically as well as mentally unto Me i.e. feel yourself as Atma and not as Arjuna. As you know I am all pervading, feel yourself as such and love all and hate none. Forget the distinction of names and forms. It is all an illusion."

He who has freed himself of name and form and perceives God in everything is fit to be one with God. When the seeker by his yogic practices reaches this stage, he is not different from Atma and does not feel distinct from his preceptor.

VERSE 39

Atma Is Indestructible Seed of Whole Universe

Oh Arjuna! I am the origin of the whole universe. All things animate and inanimate are sustained by Me.

VERSE 40

Nature Is Limitless

Oh Arjuna! There is no end to My divine glories. I have stated briefly the extent of My glories.

VERSE 41

Emergence of Universe

All the glorious, brilliant or powerful manifestations spring from a spark of My effulgence.

VERSE 42

Universe—the Reflection of Atma

Oh Arjuna! Of what avail is it to you to know all the details. With a single fragment of Myself I pervade and support this entire universe.

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THUS ENDS CHAPTER X OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "VIBHUTI YOGA" (THE YOGA OF DIVINE GLORIES).

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SUMMARY OF CHAPTER X

The summary and essence of this chapter are contained in the last verse. In verse 42 it is clearly given that except Atma nothing exists and this whole creation is just a spark of Atma. Atma is pervading in every little thing. The ignorant, little realizing this truth, sees everything distinct and lives in duality. The truth is that nothing exists except Atma (Haq). He who is egoless will realize and experience this truth. He alone can merge and become one with Atma.

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CHAPTER XI

VISHWAROOP DARSHAN YOGA

(Vision of the Universal Form)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage – Manzil	Teaching – Hidayat
XI	55	Vishwaroop Darshan Yoga The Universal Form	Universal Vision Mushahda Jalal Marfat	All in one Zahoor Hasti Bahat (Kasrat in Wahdat)

ESSENCE OF THE CHAPTER

Majestic and serene disposition (The Universal Form) of Atma is experienced by the seeker when he is in a state of ecstasy (vajad).

ABRIDGED EXPLANATION
(Intrinsic Meaning)

The enlightened being sees the whole universe in Atma and everything emanated from Atma. The man of ecstasy is known as "majzoob" or "mast." Sober minded (salik) is su-

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perior to the one in ecstasy because the sober minded maintains both the sides, material as well as spiritual i.e. the sober minded does everything of this material world and is mentally absorbed in spirituality. The man of ecstasy ignores the material side of the world. He is indifferent to the world and is vigilant on the spiritual side. The man who remains constantly in ecstasy sees the whole universe in one Atma i.e. all in one and considers all the manifestations as an illusion, whereas sober minded (salik) sees Atma in everything. He maintains and accepts the creation as well as the Creator (Prakriti and Purusha—Kasrat and Wahdat) and he establishes Atma as the sustainer of everything. This state of mind is considered to be the highest stage.

VERSE 1

Ignorance Is Removed by the Highest Initiation

Arjuna said:

Out of compassion Thou have delivered to me the supreme secret, the discourse concerning the Self (Ilim Khud Shanasi), knowing which my delusion has been dispelled.

Note: In verse 42 of Chapter X it has been related that the whole universe is sustained in one atom of Atma. In Chapter XI it has been proved by actual experiences (mushahada).

VERSE 2

Emanation and Dissolution

Oh lotus eyed Krishna! I have heard from Thee in details the emanation and the dissolution of everything and also Thy immortal glory.

VERSES 3-4

The Actual Universal Form

3. Oh the Creator of all! As Thou have narrated Thy greatness in different forms, I want to see that in the actual form, the Divine One.

4. If Thou think I am fit to behold Thy cosmic Form, Oh my Lord! show me Thy Universal Self.

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VERSES 5-6

Manifestations of Universal Form

Krishna said:

5. Oh Arjuna! Behold My Universal Form in varied and distinct divine manifestations.

6. Oh Arjuna! Behold the Adityas, the Vasus, the Rudras, the Ashwani Kumars and also the Maruts. Behold also many more marvels which you have not seen before.

It is clearly stated here that there is no difference in the physical form of Lord Krishna and other physical forms in the universe, because everything is sustained by one Atma (God—Haq). It means it is only Atma that exists. The physical manifestation is only an illusion. Just as a man suffering from diplopia sees everything in doubles, similarly a man with ego who is deprived of the true knowledge sees duality i.e. he does not see God as one but he sees different forms of manifestations. The ignorant man (the man with ego—khudi) sees and believes in manifestations (kasrat). Unless this disease of duality is removed, the truth is not revealed. The universal manifestation is known as Vishwaroop or Viratroop (Kasrat). This glorious manifestation of Atma is rajas guna (jalalat). When the seeker by his yogic practices reaches the stage of supreme ecstasy, he experiences peculiar and queer manifestations.

VERSE 7

Universal Vision

Oh Arjuna! Behold the whole universe in Me. Whatever you desire to see (animate or inanimate) is established in Me.

Apparently Arjuna with his physical eyes is seeing Lord Krishna in the human form and it is beyond conception to perceive the whole universe in physical form; but when the disciple is initiated in particular practices by the preceptor (in Sufism known as zikur nafi isbat), he realizes and visualizes the whole universe within himself. In Vendanta this kind of yogic practice is mastered by the path of "neti-neti" i.e. I am

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not this, I am not this. When the seeker by this practice forgets his physical form and loses his material identity, he merges in Atma and feels all Atma (Zaat—Haq). Without long and continuous yogic practice any kind of attainment is impossible.

VERSE 8

Divine Eyes Required for Supernatural Vision

Oh Arjuna! You cannot see My universal form with your physical eyes. I therefore give you divine eyes to see My universal form.

This verse is very interesting, has a deep meaning and is worth considering. Subtle things cannot be seen with physical eyes. Divine eye (chashma marfat) is necessary. This kind of faculty is acquired only from the divine people, after which subtle things are perceived.

VERSE 9

Universal Form

Sanjaya said to Dhritrashtra:
Oh king! Saying thus, Lord Krishna, the omnipotent, the Lord of mysticism displayed His universal form to Arjuna.

Sri Krishna bestowing the faculty (divine eye) to experience and visualize the other subtler universe (Alim Ulvi) further explains to Arjuna in the following verses.

VERSES 10-11

Dream State (malkooti)

Arjuna saw the Supreme Deity with many mouths and unlimited eyes, exhibiting wonderful sights, decorated with many divine ornaments, possessed with many uplifted divine weapons. He was gloriously garlanded and smeared with many scents on His body, full of glamour and having infinite faces on all sides.

When the divine light is bestowed upon the seeker, he goes in ecstasy and trance. Arjuna experienced the same con-

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dition when Lord Krishna showed His universal form to him. Prior to this experience, Arjuna lived in duality, but after this he lost his ego and visualized the same Atma pervading in everything.

VERSE 12

The Glorious Form (jalalat)

If there be the effulgence of thousand suns shining forth all at one time in the sky, even that would hardly approach the splendor of the Mighty Lord.

It is all true that even the lustre of thousand suns is nothing before the divine light.

VERSE 13

Ecstasy of Universal Form

At that time Arjuna beheld the whole universe with manifold divisions gathered together in one, in the body of the God of gods.

When Arjuna by the grace of his preceptor Lord Krishna experienced this supernatural vision, his faith was confirmed and he was astonished.

VERSE 14

Stage of wonders

Bewildered Arjuna was amazed and his hair standing on ends, he began to pray with his head bowed down to the glorious Divinity. With folded hands and adoration he spoke thus.

The seeker should develop by yogic practices supernatural powers so that he is able to withstand with sober mind the experiences of the divine glories and is not bewildered. He should also not be a prey to any doubt or suspicion. If he loses the balance of mind and lets himself loose to ecstasy or trance, he can be boisterous. Under these circumstances, the perfect preceptor is required under whose guidance the disciple performs yogic practices till he is able to stand and enjoy nature's subtle and supernatural experiences. Such experiences can be had only through the perfect Master, stage by stage. The preceptor does not expose the nature's secrets till

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the seeker is fit to withstand the glorious visions. Lord Krishna did the same way with Arjuna.

VERSES 15-16

The Abode of Brahma
(Sushupti stage—Jabrooti stage
—Kasrat in Wahdat)

Arjuna said:

15. Oh Krishna! I behold in Thy body all gods and multitudes of different beings, Brahma seated on the lotus and all the Rishis and celestial serpents.

16. Oh the Lord of the Universe! I see Thee endowed with numerous arms, bellies, faces and eyes and having infinite forms extended on all sides; but I see neither Thy beginning, nor middle nor end.

VERSE 17

Abode of Vishnu
(Turiya stage—Lahoot)

I see Thee endowed with diadem (crown), mace and a circular weapon, a mass of splendour shining around like a blazing fire and sun, dazzling on all sides. It is hard for me to look at.

Crown is the sign of glory and majestic glamour; mace is the sign of mighty power and the circular weapon is the sign of a great warrior. All these three signs indicate lordship. With all these, the God Infinite is conducting and watching the whole universe, His own creation.

VERSE 18

Limitless Atma

Oh my Lord! I am sure Thou art imperishable, Thou art the Absolute, the Supreme to be realized. Thou art the sustainer of this universe and Thou art eternal.

VERSE 19

Glories of the Lord

I see Thee without beginning, middle or end. Thou art the Infinite Power with infinite arms, Thy eyes like

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the moon and the sun. Thy divine face is like a blazing fire whose radiance gives light to the universe.

VERSE 20

Mighty Forms of Atma

The space between heaven and earth and all the sides is filled by Thee alone. Seeing this wondrous awful form of Thine, Oh Mighty Lord! the three worlds tremble in fear.

VERSES 21-22

Praise of Atma

21. Sometimes I see demigods surrendering themselves unto Thee, some with folded hands worshipping Thee and praising Thee, many rishis and sidhas are praying and beseaching Thee for peace and tranquility and reciting the religious hymns unto Thee.

22. On the other side I behold different phases of Lord Shiva, Aditya, Vasus, Vishvadev, Ashwani Kumars, maruts, manes and plenty gandhravas, yaksas, asuras and siddhas. They are all gazing at Thee in amazement.

The seekers, when busy in their yogic practices, get experiences and visualize the above demigods. The more the seeker is established in practices, the more he visualizes subtle things.

VERSE 23

Multiforms

Oh Mighty Lord! Beholding Thy multiple arms, faces, eyes, feet and myriad teeth, all the worlds are trembling, so am I.

VERSES 24-25

Fearful Vision

24. Oh Vishnu! Seeing Thy unfathomable form so effulgent and multipurposed, I can no longer maintain my equilibrium. Seeing Thy radiant eyes, I lose my courage and peace of mind.

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25. Seeing Thy terrible and fearful teeth, Thy lustrous divine light, I am puzzled and my peace of mind is lost. Oh Gracious Lord and the Sustainer of the Universe! Have mercy on me.

VERSES 26-27

Vision of Destruction

All the sons of Dhritrashtra, their supporters and patronizers, the allied kings, Bhishma, Dronacharya, Karan and our principal warriors are all rushing into Thy fearful mouth. Many are seen crushed and their heads hanging stuck to Thy teeth.

VERSES 28-29

Further Visions

As the diverse streams of rivers rush towards the sea, likewise, these warriors are rushing into Thy blazing mouth. Just as moths rush automatically into the blazing fire for destruction, in the same manner all these people rush into Thy mouth for destruction.

VERSE 30

Visions Continued

Oh Mighty Lord of the Universe! Swallowing all these people on every side through Thy blazing mouths, Thou art licking Thy lips and enjoying. Thy mighty brilliance is horrifying the whole universe and brightens it with Thy radiance.

VERSE 31

Arjuna's Inquiry into Krishna's Manifestations

Arjuna said:
Oh Lustrious Lord! Please tell me who Thou are! I pay my obeisance to Thee. Oh the God of gods! Have mercy on me. I want to know Thy primal form. Beholding all this, I cannot understand Thy Self.

In above verses it is clearly shown that by grace of Lord Krishna, Arjuna, the faithful disciple, has visualized many subtle universes. It will also be seen that all these experiences

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are only due to Arjuna whole-heartedly surrendering to his preceptor; likewise any enthusiast seeker will have the same experience.

VERSE 32

Imperishable Universal Form
(The Stage of Hahoot)

Krishna said:
Oh Arjuna! I am Time, the great destroyer of the worlds and now I am fully engaged in destroying the people. Even if you do not wage this war, all these warriors that you see in the battlefield are to be destroyed.

Emergence and dissolution are the laws of nature in karma i.e. whatever thing has come into form, it has to face destruction, therefore one should not worry about anything but perform the right actions according to the circumstances and religion (sharyat).

VERSE 33-34

Instructions to Arjuna

33. Oh the great Archer Arjuna! Then arise, have courage and fight the war. Destroy your enemies, win the credit and enjoy the pleasures of kingdom. They are already slain by Me. You be an instrument only.

34. Slay Dronacharya, Bhishma, Jaidarth, Karan and other warriors, who stand already killed by Me. Get up and fear not. You will surely conquer your enemies.

VERSE 35

Arjuna's Humble Request to Krishna

Sanjaya said to Dhritrashtra:
Oh King! Having heard the instructions of Sri Krishna, Arjuna tremblingly bowed to Him with folded hands in extreme fear and spoke to Sri Krishna in faltering words.

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VERSE 36

All Beings Sing Thy Praise

Arjuna said:

Oh Krishna! It is true that some people sing Thy praise and enjoy peace, the evil doers (rakshasas) through Thy fear and terror are confounded and flee here and there and also hosts of sages and seers pay homage to Thee.

VERSES 37-38

Praises to the Lord

37. Oh the Imperishable Lord! Thou art superior even to Brahma. Why should they not pay homage to Thee, Oh the Lord of angels, the Preserver of the Universe! Thou art imperishable and beyond description of truth and untruth.

38. Thou art the Prime Deity, the Creator, the Eternal life force. Thou art the seed of all beings. Thou art the supreme goal and Thou pervade in everything.

VERSES 39-40

Glorification of God's Magnitude

39. Thou art the air, the ether and the life force of everything. Thou art the god of death, the fire, the moon, the Brahma and the witness of everything. I offer my obeisance to Thee a thousand times.

40. Oh the Omnipresent! I bow to Thee in all directions. Thou art limitless, powerful and lustrous. Thou art pervading in everything, therefore Thou art all.

This is the stage of the Atam Gyan—the knowledge of the Truth (Haq-al-Yakin) where the divine light of Atma is clearly perceived everywhere and in everything. At this stage the seeker constantly visualizes Atma physically, mentally and astrally and knows the real Truth.

VERSES 41-42

Arjuna Apologizes to Krishna

Due to ignorance, not knowing Thy greatness, when-

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ever I had treated Thee to be only a friend, or addressed Thee out of affection as Krishna, Yadav and had fun with Thee while playing or in the various daily routines of life or in presence of others and thus slighted Thee in various ways, I implore Thee to kindly forgive me.

VERSES 43-44

Adoration of Krishna

43. Thou art the Lord of animate and inanimate, Thou art fit to be adored. Thou art incomparable glory, there is no one superior to Thee in all the three worlds.

44. Therefore Oh Lord! With great reverence and humility and obeisance I seek pardon of Thee. It befits Thy greatness to condone my faults, as a father would do to his son, a friend to a friend and a lover to his beloved.

VERSE 45

Greatness of Majestic Form of the Lord

Having seen Thy glorious and majestic form which was not seen before, I feel elated and yet my heart is palpitating with fear. Pray, reveal to me the glorious peaceful and divine form, Oh Lord! have mercy on me.

VERSE 46

Plea for the Majestic Form

I wish to see Thee as before, adorned with diadem, mace and disc (circular weapon). Oh Multiarmed Universal Form! Assume that same glorious and peaceful four armed form.

Here Arjuna requests Sri Krishna to adopt glorious and peaceful form known as Vishnu Swaroop (Surat Jamal), because Arjuna had always concentrated upon glorious and peaceful form of the Lord (Tasawur Jamal).

The seeker while practicing yoga comes across a time when his mind becomes imbalanced on account of visualiz-

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ing supernatural things. This is a stage when the need of the perfect master is felt with whose grace and supernatural powers the seeker is able to absorb and digest all the supernatural experiences and becomes sober minded (salik). If the seeker is not under the guidance of a perfect master when he receives supernatural powers and visions, he loses balance of mind and acts in a manner as a mad man would do. In Sufism he is known as "mast" or "majzoob."

VERSE 47

Manifestation of Glorious Form

Oh Arjuna! Through my compassion and love for you I have exhibited this supreme, primal, eternal and all pervading Universal Form (Surat Jalali) which nobody has experienced so far.

The veil between Atma (God—Zaat Haq) and the human being is ego and this illusive creation. When this veil is removed the seeker visualizes the glorious and peaceful form (zaat jamal) of Atma. Even this kind of vision is not the ultimate end until such vision is permanently established in the mind of the seeker. When the seeker has attained this state of mind, it is not necessary for him to go in physical trance or ecstasy. Every seeker gets supernatural experiences, is inspired and goes in trance, but they last only for a short period and are of no use to the seeker until they are permanently established in the mind. The permanency of the glorious form in mind is attained with long and continuous practices.

VERSES 48-49

Universal Form Is a Divine Grace Only

48. Oh Arjuna! You cannot have this kind of vision by reading scriptures, undergoing austerities, giving all things in charity, by helping others or by all the severe kinds of yogic practices.

49. Oh Arjuna! Don't be afraid to see My dreadful form nor be perturbed. Remove your ego from your mind and with your tranquil mind visualize My peaceful and glorious form which you have already established in your mind.

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VERSE 50

Change of Form

Sanjaya said to Dhritrashtra:
Oh King! Saying thus Krishna changed His furious form to a peaceful and glorious one and pacified the perturbed mind of Arjuna.

VERSE 51

Arjuna Experiences Serene Form

Arjuna said:
Oh Krishna! Seeing this serene and graceful physical form of Thine, I have become composed in my mind and I am restored to my normal nature.

VERSE 52

Majestic and Glorious Form Is a Divine Grace

Krishna said:
Oh Arjuna! You have visualized this form of Mine which is very difficult to perceive. Even the highest gods are ever eager to see this form.

When Arjuna beheld the majestic universal form of the Lord (surat jalali) he became restless and bewildered, after which the Lord resumed His peaceful form (surat jamali). The purpose in showing both the forms to Arjuna was to help him to choose the form he should concentrate upon, because without concentration (tasawur) one cannot fix one's mind whole-heartedly. Concentration on any physical form is easier than concentration on the formless and all religions have accepted this and practiced. Even sufis have practiced concentration on physical form and have become successful. In rare cases the masters of the path suggest their disciples to concentrate on the universal form. In Vedanta there are two paths of practice, "sirguni" and "nirguni." Likewise in Sufism there are "sifati" and "zaati." Concentration on a form i.e. sirguni (sifati surat) is easy and the object of concentration is quickly fixed in mind. The wise men mostly suggest their disciples to concentrate on some physical form first and when the physical form is established in

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their minds, they are advised by the preceptor to concentrate on the formless (tasawur zaat). In certain special cases where the seeker is capable of concentrating on the formless, he is directly initiated by his preceptor to that path. In that case the seeker need not concentrate on the physical form.

Bhakti, devotion (ishk) cannot be mastered without concentration on a form. Vedanta calls this kind of practice as upasna/bhakti known as devotion and sufis call this "ishk mijazi." Gyan—Knowledge (Ishk Haqiki) is known in Vedanta as concentration on the formless. Sufis concentrate on Zaat Haq. The rules, regulations and rituals are quite different and distinct for each path.

Sri Krishna has repeatedly told Arjuna to remove ego, remain constantly absorbed in the formless Atma and in constant communion with the Infinite and never forget Atma. To avoid forgetfulness, concentration on the physical form is advised in the beginning. Sufis too have advised in the same way.

VERSE 53

Attainment of Atma Cannot Be Through Yoga, Austerity or Charity

Oh Arjuna! The Form which you have seen cannot be visualized by reciting scriptures, austerities, charity or yoga.

It is good to observe and abide by the rules and regulations of the scriptures (sharyat and tarikat) but for attainment of Atma something else is required. To observe rules and regulations of the scriptures is just to prepare for the initial stage and be fit to understand the higher and subtler instructions from the preceptor.

VERSE 54

Attainment of Atma

Oh Arjuna! Through devotional love the seeker can attain Me, have My vision and merge in Me.

VERSE 55

Absorption (fanai) the Only Course

Oh Arjuna! He who dedicates all his actions and sur-

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renders to Me, is my real seeker. Such a seeker has true love for Me. He sees no flaw in anybody and is always absorbed in Me.

He who sees no difference between himself and Atma i.e. he who has fully merged himself in Atma and remains fully absorbed, is never born again.

« »

THUS ENDS CHAPTER XI OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "VISHVA ROOP DARSHAN YOGA"—ABSORPTION IN THE UNIVERSAL FORM (FANA-FI-ALLAH).

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SUMMARY OF CHAPTER XI

Up to Chapter X, acquisition of knowledge regarding Atma was confined to reading of scriptures or listening to discourses by saints so as to develop faith in the existence of Atma (Allah). Sufis call this stage as Ilim-al-Yakin. Faith is developed in three stages. (i) "Sravan"—Understanding God's existence through books and listening to spiritual people (Ilim-al-Yakin). (ii) "Manan"—Whatever is read or heard is faithfully accepted by the mind (Ann-al-Yakin). (iii) "Nidhyasan"—Whatever is accepted by the mind is actually experienced with confirmation and satisfaction (Haq-al-Yakin).

In this chapter it is shown as to how and by what means the faith created by reading or hearing is to be developed further to a point where there remains no doubt about the existence of God and God's omnipresence is felt always and everywhere. When one feels the omnipresence of God, the stage is reached when one loses one's individuality. When one has reached the zenith of this stage, sufis call it Ann-al-Yakin, thereafter the last stage of faith is reached i.e. "nidhyasan." The depth of the second stage marks the beginning of the third one. In Sufism it is known as the stage of

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Haq-al-Yakin. This is the highest stage of faith. The stages of manan and nidhyasan (Ann-al-Yakin and Haq-al-Yakin) can be attained only when the seeker of Atma actually feels that there is nothing except God (Jagat mithya Brahm satyam—La illaha ill Allah). To attain these stages, the seeker has to work very hard for a long time and observe hard and fast rules and regulations under proper guidance of the preceptor.

The seeker always has to understand and establish within himself mentally that the whole universe is an illusion (mithya—fana). However pure one lives or acts, the stage of nidhyasan (Haq-al-Yakin) cannot be attained unless one establishes oneself in the omnipresence of God. Vedanta, Sufism and all religions believe in this truth. When the seeker has realized the omnipresence of God, real love and devotion are developed in his mind. When true love and devotion are developed in his mind, the existence of matter and form vanishes. He feels himself the sustainer of the universe. This is known as Vishwaroop Darshan—the Universal Form of the Self—the stage of Oneness. Sufis call this as the stage of Haq-al-Yakin where nothing else except the Haq exists. Duality vanishes at this stage.

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CHAPTER XII

BHAKTI YOGA

(Yoga of Devotion)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage--Manzil	Teaching—Hidayat
XII	20	Bhakti Yoga Yoga of love and devotion	Tarikat Amli	Ishk Sifati—Zaati Fana

ESSENCE OF THE CHAPTER

Due to love and devotion, when a person is absorbed in an object with name and form, he loses his identity. At that stage he feels a kind of satisfaction and intoxication. This is known as sirguni (with name and form—sifati) path. The other path is known as nirguni (zaati) in which the object of love and devotion is without any name and form. A person is led to this path only when he has very bitter and disappointing experiences of this physical world and has realized that everything is impermanent and illusory. In that case also one loses one's individuality and attains peace.

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ABRIDGED EXPLANATION
(Intrinsic Meaning)

The stage of ecstasy and trance is absorption in the "sirgun" form of Atma. There are three ways to attain this stage. (i) Abhyas—Sumran (Recitation of mantra—Zikur), (ii) Vivek—(Deep thinking—Fikur—Ghour Khouz), (iii) Dhyan (Meditation—Tasawur). In order to master any of these three, it is very necessary to develop control over mind and sense organs. It is also essential to think constantly over Truth and untruth, that is Atma and anatma (Haq and batul).

Vivek is superior to sumaran, and dhyan is superior to vivek. By constantly meditating on any physical object, fixing eyes without winking, one gets absorbed in the object and forgets one's identity and attains the glory of Atma. Mostly among Sufis, the disciples in the beginning are directed to concentrate on the physical form of the preceptor and develop love and devotion through the above said three stages. This is known as Sirguni Bhakti (Ishk Mijazi). It is of course difficult to attain the ultimate goal through absorption in the physical form of the preceptor because in this sirguni path three things are maintained—the lover, the love and the beloved. Where there is ego and duality, it is very difficult to get absorbed in Atma. Therefore for the true seeker, renunciation and vivek (deep thinking) are the easiest ways through which the veil of ignorance and ego are removed and one feels the omnipresence of the Nirgun Atma (Zaat) and attains peace and bliss. These are all mental yogic practices which can be understood only through personal guidance and grace of the perfect master. Absorption in Atma can be attained by sirguni practices also, but the progress will be slow and gradual which will be a long course for the disciple. In the other case, nirguni, renunciation and deep thinking are very necessary for attaining the Atmic Bliss.

VERSE 1
Concentration on Form and Formless

Arjuna said:

Oh Krishna! Some seekers worship Thee mentally

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and concentrate on the formless and some keep themselves busy in concentration on Thy Physical Form. Kindly tell me which of the two is better for attaining Thee.

The purpose of both the ways of practice (sirguni and nirguni) is to remove one's individuality and ego which is already explained in chapter XI. The worship and concentration on the formless is the ancient way of practice for attaining true knowledge, for which physical yogic practice (tarikat amli) is very essential. As a matter of fact there is hardly any difference between worshipping God in the physical form and without form. By right understanding it will be realized that there is no difference between the two.

VERSE 2

Path of Neti

Krishna said:
He who constantly concentrates on Me and is absorbed in Me is considered to be the best yogi.

The path of neti (nullifying all manifestations—tarikat fana) is superior to any other path. He who practices the path of neti and concentration (dhyan—tasawur) on the formless is superior.

VERSES 3-4

Realization of Atma

3. But those who worship the Imperishable, the Undefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Immobile and the Unchangeable Brahm.

4. Restrain all the senses; are even-minded in all conditions; are devoted to doing good to all creatures, and perceive Atma in everything, they too come to Me.

VERSE 5

Concentration on Formless Is More Difficult

For the ordinary seeker, concentration on the formless is very difficult and takes a very long time. There-

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fore, for such a seeker concentration on the formless in the beginning is not advisable.

There are two ways to know the formless. One is to feel oneself as the all pervading Atma and be established in the idea that one is everywhere and in everything (Aham Brahm Asmi—I am That—Hamau Ost). In the other way, one has to remove one's ego and feel the presence of God alone (Tat-Twam-Asi; La illah ill allah, Thou art That). The first is more difficult than the other one because in the first course the seeker has to control his sense organs and his breath and has constantly to feel himself as Atma and lose his individuality. In the other way, if the seeker is intelligent enough and his understanding is very sharp, he can attain the goal quickly and easily without observing the hard and fast rules of the first one. In both the cases one has to lose ego to attain Atma.

VERSES 6-7

Path of Neti (Fana) Is Easier and Efficacious

6. He who dedicates all actions to Me and worships Me with devotion, Oh Arjuna! I help him to cross over this illusory world.

7. He who is constantly engaged in Me with love and devotion very easily crosses this illusory world and attains peace of mind.

VERSE 8

Dhyan (Meditation—Tasawur)

Oh Arjuna! Fix your mind on Me, surrender unto Me, then rest assured you will be one with Me.

VERSE 9

Abhyas (Practice—Shugul)

Oh Arjuna! If you are not able to concentrate on Me directly, then undergo yogic practices to be able to hold My Form in your mind.

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VERSE 10

Surt (Concentration—Fikur)

If you are not able to undergo any yogic practices then dedicate all your actions unto Me i.e. surrender whole-heartedly to Me; then also you will be able to reach the highest stage.

VERSE 11

Neti (Renunciation—Fana)

Oh Arjuna! If you are not able to do even that, you must create love and devotion for Me in your mind and give up attachment to the result of actions you perform.

VERSE 12

Path of Neti Is Superior

Mental practices are superior to the physical rituals; meditation is superior to mental practices. Superior to these two is the renunciation of the fruit of actions i.e. self-surrender. Better than all these is losing of the ego.

Mental practice (fikur) is better than the physical rituals (zikur—shugul). The former is performed with mind and the latter is the function of brain. Concentration on the formless is superior to concentration on a form. Better than all these is renunciation. In Sufism this is known as the path of "Nafi Isbat." When the seeker becomes the master of this path, he visualizes Atma. This stage is attained after long and hard disciplines. It is not a joke. Physical practices have direct relationship with sense organs and mind. Whereas surt sadhna (mental fixation of mind—fikur) is related to brain and renunciation is directed to the ego—the individuality i.e. renunciation of ego and individuality.

VERSES 13-15

Qualities of a Seeker

13-14. He who is free from jealousy and enmity, is compassionate, humble and egoless, feels alike in pain and pleasure, is sober minded and calm and remains occupied in his practices, has control over his

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sense organs, has full faith in Me and constantly worships Me with intelligence and devotion, is my beloved.

15. He who hurts nobody and is never hurt by anybody, is calm in pain and pleasure, has no fear or sorrow and is free from anger, is my beloved.

VERSES 16-17

Man of Right Thinking

16. He who has abandoned all his worldly desires, is pure and intelligent, unattached, free from deceit and has surrendered to Me the fruit of his actions, is dear to Me.

17. He who is above love and hatred, free from fear and expectations, renounces both good and evil, fame and defame and is devoted to Me, is dear to Me.

VERSES 18-19

Path of Meditation

He who remains in equilibrium, has no friendship or enmity, remains alike in heat and cold, joy and sorrow, is free from the effects of praise and infamy and is tranquil in mind, accepts everything that automatically comes to him, attends all the worldly affairs with no attachment to them and performs all his usual actions without any selfish motive, is dear to Me.

VERSE 20

Man of Renunciation

The seeker who with sincerity and full faith believes in this true knowledge of Atma and acts accordingly is dearest to Me.

« »

THUS ENDS CHAPTER XII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "BHAKTI YOGA" (THE YOGA OF DEVOTION).

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SUMMARY OF CHAPTER XII

In this chapter, the ways of abhyas (shugul), vivek (thinking deeply—fikur) and dhyan (tasawur) are explained, which were practiced in ancient times. Sri Krishna has also explained openly to Arjuna the paths of bhakti (devotion—ishk) and neti (not this, not this—fana). It is very difficult for a seeker to attain success without mastering these paths. For a wise and intelligent seeker it is easy to attain success on the path of "neti." When the sense of renunciation is created in one's mind, one progresses quickly on the spiritual path.

Vivek (fikur) is superior to "abhyas" and "dhyan" is superior to "vivek" and the "path of neti" (renunciation—tark—fana) is much superior to all.

(i) In abhyas (shugul) one has to control the senses and the mind.

(ii) In vivek (fikur), one has to discriminate clearly between truth and untruth, discard untruth and accept the truth.

(iii) In dhyan (meditation—tasawur), one has to use one's brain i.e. to fix one's thought only on one point, to visualize Atma. Sufis call this as "mushahda." The seekers of renunciation lose their ego and merge in Atma. With whatever yogic practice the seeker continues to progress, he will gradually attain Atma. Without removing ego, one cannot merge in Atma. Sufis say "La illaha ill Allah."

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CHAPTER XIII

KSETRA AND KSETRAGYA VIBHAGA YOGA

(Prakriti and Purusha)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XIII	35	Ksetra and Ksetragya Vibhaga Yoga (Field and the knower of the Field) Prakriti and Purusha	Haqikat	Sifat and Jalwa Zaat

ESSENCE OF THE CHAPTER

The combination of the animate (life force) with the inanimate (physical body) is a unique one. On account of this combination of the body and the soul (Haq and batul) manifestation comes into being which is called jiva. Jiva is a finite being and imperfect; God, the life force, is infinite and perfect. Here God manifests Himself through the body with form and name, otherwise Atma (God—Haq) is without name and form, which is also called as Brahm.

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ABRIDGED EXPLANATION
(Intrinsic Meaning)

The truth about jiva—Ishwar (Soul—Rooh—Embodied Self) and Brahm (God Infinite—Haq), animate and inanimate, Purusha and prakriti (Creator and creation), in the sense of sirgun and nirgun (with name and form and without name and form) is expressed in the way as the combination of the body with the soul, called as jiva. Atma with its attributes i.e. the combination of Purusha and prakriti (Zaat—Sifat) is called as Ishwar (God—Allah). Brahm (God Infinite—Haq) is pure existence (pak) which is perfect knowledge (marfat) and perfect love and cannot be called as perishable or imperishable (fana or baka)—Truth or untruth (Haq or batul).

Body is made up of twenty-four ingredients (five elements—air, fire, water, earth and ether; five "prans" i.e. breaths—pran, apan, udan, vyan and saman; five sense organs—hands, feet, mouth and two places of excretion; five senses of perception—eyes, ears, nose, tongue and skin; four subtle senses i.e. consciousness, mind, intelligence and ego). The body without the Soul is known as inanimate and the Soul which is the witness (shahid—sakshi) in this body, is known as Atma. The whole universe is the combination of animate and inanimate. This animate and inanimate is known as Purusha and prakriti which are eternal. Purusha (Atma—Haq) is all knowledge and power. Prakriti is full of qualities and actions. The whole creation is the combination of Purusha and prakriti. Brahm (Haq) is that existence which has neither name nor form. Even truth—untruth, particle—whole, oneness—multiples (wahdat—kasrat); triputi (trinity of nature) i.e. the seer—the seeing—the sight (drishta—darshan—drishya) do not exist. Brahm is beyond the stage of all attributes because Brahm is perfect knowledge and perfect bliss.

VERSE 1
Knower and Knowledge

Arjuna said:
Oh Krishna! Reveal to me and make me understand

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the secret of prakriti and Purusha, ksetra and ksetragya, the knower and the knowledge.

Note: The above verse is not given in many Gitas but is definitely given in the original Gita written by Sri Vedviyasaji. For convenience of the true seeker the meaning of the words used in the verse is given here. The explanation is given in the following verses.

Prakriti	=	Creation, Sifat
Purusha	=	Creator, Zaat
Ksetra	=	Field; here it refers to body.
Ksetragya	=	The knower of the field or one who dwells in the field. Here it refers to Zaat—God.
Gyata	=	He who knows, Aleem
Gyan	=	The knowledge, Ilim

VERSE 2

Ksetra and Ksetragya

Krishna said:

Oh Arjuna! This physical body made up of five elements is called ksetra and he who knows it is the man of wisdom known as ksetragya.

The Sanskrit word ksetra means field; here it refers to physical body in which the seeds of good and bad actions are sown and the fruits of pleasures and pains are reaped i.e. experienced. Ksetragya is known as a farmer who knows his field very well or who lives in his field. Here it refers to Atma —God—Haq.

VERSE 3

Bodies Are Innumerable and Atma Is One

Oh Arjuna! Know Me as Atma in all the bodies. To know Atma and body is real knowledge.

Atma is the creator of everything and manifests itself in the subtle and the gross and enjoys the whole creation. It is through the gross form that Atma can be perceived. Knowing Atma in the subtle and the causal i.e. Atam Gyan (True Knowledge—Ilim Marfat) is explained hereafter.

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VERSE 4

Body and Atma

What is ksetra, how is it formed and what are its modifications; what is Atma and what are its attributes, hear briefly from Me.

Further explanation regarding body is given in verses 6 and 7. It is because of Atma (the life force) that everything in the cosmos is established in its proper place. This point is fully explained in verses 22, 32, 33 and 34.

VERSE 5

Description of Atma

Atma has been described by the wise in different manners. The Vedic mantras and Brahm-sutras have described Atma through hymns and examples.

Though everyone has described Atma differently yet Atma is the only one. All differences are because of the variations in language and words. Despite all these, the seekers of the truth feel and find no differences in Atma.

VERSES 6-7

Formation of Body

6. Body is formed of five elements, ego and intelligence. Prakriti and ten sense organs, mind and five objects of the senses are also located in the body.

7. Desire and hatred, pleasure and pain, birth and death and the life are the attributes of the body.

According to Sankhya Yoga, body is formed of twenty-four elements (ether, air, fire, water, earth; ego, mind, intelligence and consciousness; ten sense organs and five objects of senses) and twenty-fifth is Atma, the life force underlying all the elements. By the combination of all these elements, seven qualities are developed in bodies. These are love and hatred, pleasure and pain, birth, death and life.

VERSES 8-12

Qualities of a Wise Man

8. Freedom from fame and defame, truthfulness,

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nonviolence, compassion, devotion to preceptor, purity, steadfastness and self-control.

9. Dispassion to the objects of senses, egolessness, desirelessness and being undisturbed by the idea of birth and death, old age and sickness.

10. Nonattachment to son, wife, home and being in equilibrium in pain and pleasure.

11-12. Constantly remaining in devotion to Me, resorting to solitary places, dealing with everyone without attachment, constant meditation on Atma and proper understanding of the qualities of prakriti, all this is declared to be Knowledge and anything contrary to this is called ignorance. To remain introversive is wisdom and being extroversive is absolute ignorance.

VERSE 13

Qualities and Attributes of Atma

I will now tell you the qualities and attributes of Atma, by knowing which you will attain the eternal stage of Atma. Atma is infinite, eternal and is said to be neither existent nor non-existent.

Atma is attained only when knowledge and the knower are merged in the object of knowledge. Till the knower and the knowledge are present, absorption is impossible. The knower is co-existent with ego and knowledge establishes the knower. The knowledge and the knower are a veil on the object of knowledge i.e. Atma.

VERSES 14-15

Atma the Pure and Omnipresent

14. Atma pervades the whole universe with hands and feet everywhere, with eyes, heads, faces and ears on all sides.

15. Atma imparts life force to all the sense organs but at the same time remains unique and unfettered. In spite of all this, Atma establishes everything in its

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TWENTY-FOUR ELEMENTS FOR CREATION

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place in the cosmos. Atma is free from the attributes (gunas) and yet enjoys them.

All ears, hands and feet, eyes, heads and faces are His, the all-pervading power. Atma witnesses all actions and listens to everything in the cosmos. Atma speaks through every mouth and tongue and moves about with everybody's feet, yet Atma is unfettered and unattached.

VERSES 16-18

Atma Is Most Subtle and Luminous

16. Atma is without and within all beings and is pervading in the moving as well as the unmoving. Atma is too subtle to be perceived. Atma is far away yet is the nearest.

17. Atma is indivisable yet seems divided among all beings. Know such Atma as the sustainer of all creation, the destroyer and the creator of everything.

18. Atma is the light of all lights and is devoid of darkness. Atma itself is the knower, the knowledge and the object of knowledge. Atma resides in the hearts of all.

Atma is all-pervading in animate and inanimate. Atma being the life force of everything is itself stable. Being the sustainer of all sense organs, Atma is never perceived because it is too subtle. Atma being the nearest is not perceived because of the great veil of ignorance. It is because of ignorance that Atma is perceived differently in every object.

VERSE 19

Atma Is Attained After Perfect Absorption

In this way I explain to you in brief what is Ksetra, Knowledge and Atma. The devotee who knows all this very well gets absorbed in Me.

VERSE 20

Purusha and prakriti

Oh Arjuna! Know that Purusha and prakriti are eter-

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nal and the modifications and gunas are created by prakriti.

The relationship of Purusha and prakriti is like that of an object and its reflection (makoos and aks). Atma is unchangeable and eternal whereas prakriti is changeable and perishable.

VERSE 21

Atma Is Knowledge and Prakriti Is Action

Action, the doer of action and the cause of action emanate from prakriti. Perception of pain and pleasure is from Atma because Atma is the sustainer of all.

VERSE 22

Relationship Between Purusha and Prakriti

Atma being all pervading enjoys all the qualities of nature, good or bad in different forms.

It is because of the combination of Purusha and prakriti (Zaat and sifat) that beings are manifested and this combination is known as life i.e. the animate and the inanimate are perceived with name and form.

VERSE 23

Greatness of Atma

The supreme merciful and pure Atma pervading all over as the Lord, sustainer, witness, guide and the God of gods is known as the Supreme Infinite.

VERSE 24

Knower of Purusha and Prakriti Is Liberated

He who is in the know of the attributes of Purusha and prakriti is never reborn i.e. He attains liberation.

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VERSE 25

Atma Is Attained by Practices, Thinking and Meditation

Some people realize Atma by meditation, some by deep thinking and some by practices.

VERSE 26

Atma Can Also Be Realized by Practice of Surt Sadhana

He who is ignorant of any yoga can also realize Atma by devotional and concentrated prayers and thus attain liberation.

The true knowledge of Atma does not depend only on understanding and intelligence but also depends upon the purity and cleanliness of mind which is realized after long and continued practices. There are many people, though very innocent in all respects, who have realized Atma and their experiences are in no way inferior to those who are intelligent and possessed of right understanding. "Surt Sadhana" (tasawur) which has been described in this verse is quite different and distinct from other yogas. The practices described before this require intelligence and sharp understanding by which one has to detach oneself from every other thing and fix one's mind in Atma. In practicing Surt Sadhana, devotional love and mental expansion are developed in the mind which automatically lead to liberation.

VERSE 27

Purusha and Prakriti Form Bodies

Oh Arjuna! Know it definitely that whatever forms, animate or inanimate, you see in the cosmos are seen because of the combination of Purusha and prakriti.

VERSES 28-29

Knowledge of Purusha and Prakriti

28. He who sees imperishable Atma existing in all beings verily knows the Truth.

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29. He who sees the Lord omnipresent never harms his true Self and attains the supreme goal.

VERSE 30

Path of Neti (Fana)

He who knows that all actions are performed by nature (prakriti) and not by Atma, his mind is illumined and he knows the Truth.

VERSE 31

Multiplicity and Oneness (Kasrat—Wahdat)

When the seeker sees the manifold states of beings in one Atma and feels only the presence of Atma everywhere, he himself becomes imperishable.

VERSE 32

Attributes of Atma

Atma, the imperishable, eternal and devoid of qualities, while pervading in everything, remains passive and unfettered.

VERSE 33

Atma Is Subtle

Just as the all-pervading ether remains unattached because of subtlety, likewise the Self that is pervading in everybody is not tainted in any way.

VERSE 34

Atma Is Luminous

Just as one Sun illumines the whole world, likewise, Oh Arjuna! one Atma illumines all beings.

VERSE 35

Knowledge of Truth the Only Way to Liberation

Those who understand the truth about Ksetra and Ksetragya (creation and Creator) and have realized the creation as an illusion and pursue the knowledge of the Truth attain the supreme bliss.

Those who through yoga have known the truth about

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Ksetra (field) and Ksetragya (the Knower of the field) i.e. prakriti and Purusha and have also learnt to be free from the bondages of actions have attained the highest stage. Ego and ignorance are the causes of bondages of actions. Liberation cannot be attained without removing these two causes. Without practices, it is impossible to remove ego and ignorance.

There are three stages to attain liberation:

(i) Sravan—Knowing truth by hearing, reading and association with the evolved souls (Sharyat, Ilim-al-Yakin).

(ii) Manan—After having heard and read about God, one has to understand and concentrate (tarikat). This is done through intelligence which is the function of the brain where one has to distinguish truth from untruth. Knowing this perfectly well one has to act upon it practically and lead life accordingly. Sufis call it Haqikat and the stage of Ann-al-Yakin.

(iii) Nidhyasan—When the seeker has fully established himself in this stage, realization starts and ultimately liberation is attained. Sufis call this stage as Haq-al-Yakin (Marfat).

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THUS ENDS CHAPTER XIII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "KSETRA AND KSETRAGYA."

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SUMMARY OF CHAPTER XIII

In Chapter XII the practice of devotional love (ishk-bhakti) is mentioned. In devotional love, there is God and the devotee, the lover and the beloved, ashik and mashook i.e. up to this stage there is trio which means three qualities—triguni maya—trinity (the knower—the known—the knowledge). In Chapter XIII the stage of oneness has been described and explained which is the highest stage i.e. above the stage of triguni maya, where one enjoys the bliss of oneness.

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CHAPTER XIV

GUNTRAYA VIBHAGA YOGA

(Explanation of Three Qualities of Nature)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XIV	27	Guntraya Vibhaga Yoga Explanation of Triguni Maya Trinity (Sattva—Rajas—Tamas)	The Truth Haqikat Jabroot	Triguni Maya (three qualities) is a great veil on Atma Sifat is hijab zaat

ESSENCE OF THE CHAPTER

Prakriti (nature—kudrat) adopting the form of three qualities (sattva—rajas—tamas; high—medium—low; alla—osat—adni) becomes the cause of creation, stability and destruction and is unfathomable store of actions.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Nature having three qualities (sattva—rajas—tamas) is the cause of creation, existence and destruction of all beings

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and is the storehouse of all actions. It has manifested itself in the animate and inanimate, caused ignorance and forgetfulness of Atma and has created an illusion showing that Atma is the doer of all actions. Of these three qualities sattva guna leads to knowledge and peace. Rajas guna creates sensual desires and leads to bondages of actions. Tamas guna creates sluggishness and ignorance. All these three qualities are present in every being and in Ishwar i.e. God of universe.

Note: There are three forms of the god of Universe, viz (i) Brahma, the creator who possesses sattva guna, (ii) Vishnu, the maintainer who possesses rajas guna and (iii) Mahesh, the annihilator who possesses tamas guna. So the God of universe possesses these three qualities by which he creates, maintains and destroys the whole universe in the form of Brahma, Vishnu and Mahesh which is called as Trinity.

These three qualities individually or collectively increase and decrease. When any of these qualities becomes predominant and strong, the other two qualities automatically decrease. This is the law of nature. Whichever quality becomes predominant and strong, the actions are performed accordingly, which affect the spiritual progress i.e. with the performance of good actions, the spiritual progress becomes quicker and easier, whereas with the performance of bad actions, the spiritual progress is difficult and delayed. The possessor of sattva guna attains Atam Gyan and enjoys peace of mind. When rajas guna becomes strong and predominant, arguments and doubts are created in the mind and restlessness is developed within. With predominance of tamas guna, ignorance and sluggishness are created. The result of sattva guna is good and noble actions. The result of rajas guna is doubtfulness and uneasiness of mind. The result of tamas guna is evil actions. The man of wisdom (arif) accepts all actions from nature and believes Atma as unattached, unfettered and unique, hence he is liberated and always remains absorbed in Atma.

VERSE 1

What Is Atam Gyan

Krishna said:

I shall again explain to you the Atam Gyan which is

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the Supreme Knowledge. Sages who have acquired this are liberated and have attained the highest stage.

VERSE 2

Atam Gyan Leads to Liberation

Those who through this knowledge of wisdom merge in Me are never born again.

The true seeker through practices loses his individual identity and merges wholesale in the preceptor considering him as the supreme. At this stage the disciple feels his body as of his preceptor and forgets his physical body. This is the highest stage of merging (fanai) in the preceptor's form. Sufis call this stage as Fana-fi-al-Sheikh i.e. losing one's existence into that of the preceptor. Attaining this stage of merging, the seeker becomes indifferent to fame and defame, pain and pleasure, becomes fearless and always remains absorbed in the preceptor's form.

VERSE 3

Creation of Universe

Oh Arjuna! When I sow the seed of creation in the womb of nature, the universe is created.

VERSE 4

Whole Universe Is Sustained by Atma's Life Force

Oh Arjuna! Nature is the mother of whatever you see in the universe and I am the Father, the Creator who sows the seed.

VERSE 5

Trinity—Great Veil of Ignorance

Oh Arjuna! The three qualities, sattva, rajas, tamas are the creation of nature. They bind down the imperishable Soul to the body.

Through these three qualities Atma (Zaat Pak) manifests the whole universe and pains and pleasures are perceived.

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VERSE 6

Specialities of Sattva Guna

Of these three qualities, sattva guna being pure and subtle leads the seeker to peace and knowledge.

Sattva guna is the purest one that bestows peace and knowledge to the seeker, hence every disciple is instructed by the preceptor to try to remain under the influence of sattva guna as long as possible and attain the highest knowledge (Ilim Ishrak) of Atma. This is not an easy task but it can be attained with continued practice.

VERSE 7

Qualities of Rajas Guna

Oh Arjuna! You should definitely know that desire and attachment are created from rajas guna and become the cause of bondage.

Rajas guna is the source of desires, pursuit of physical pleasures, attachments and sense of possession, which lead to restlessness, ego and bonds of karma (actions).

VERSE 8

Characteristics of Tamas Guna

Oh Arjuna! Tamas guna makes people careless. Tamas guna is created from ignorance and throws people in sensual pleasures, sluggishness and indolence.

Tamas guna makes the man evil, ignorant and indolent.

VERSE 9

Qualities of Three Gunas

Oh Arjuna! Sattva guna grants contentment, rajas guna leads to actions and tamas guna deprives of wisdom and throws one into sensual pleasures.

VERSE 10

Variation in Three Qualities of Nature

Oh Arjuna! When rajas and tamas gunas abate, sattva guna predominates. Likewise when sattva and tamas gunas abate, rajas guna predominates. When

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sattva and rajas gunas abate, tamas guna predominates. When any of the gunas becomes stronger, the other two abate.

VERSES 11-13

Recognition of Sattva, Rajas and Tamas Gunas

11. When the light of wisdom radiates through all the sense organs of the body, think that sattva quality is predominant.

12. Oh Arjuna! When rajas guna predominates, then greed, restlessness and the desire to perform action is created.

13. When darkness, sluggishness, indolence and attachment are manifested in the body, think that tamas guna predominates.

When through wisdom one is able to distinguish between truth and untruth, it should be understood that sattva guna predominates. When physical and mental restlessness and anger are created for the fulfillment of sensual desires, it should be understood that rajas guna predominates. When one is deprived of intelligence, is subjected to misunderstandings and ignorance, is fond of untruth, criticizes everything and gets pleasure in finding faults and hearing ill of others, it should be understood that tamas guna predominates.

VERSE 14

Man with Sattvic Qualities Reaches the Abode of Supreme

At the time of death, if the sattvic quality predominates, one reaches the abode of wisdom.

When the aspirant follows the path of wisdom and right practices, sattvic quality predominates and lasts for a longer time. If he forsakes his physical body under these conditions, he reaches the Supreme Abode.

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VERSE 15

Conditions for Rebirth

He who dies with rajas guna predominant is reborn in the family of good people and he who leaves his body with tamas guna predominant is reborn amongst the ignorant.

Indulgence in physical and sensual pleasures is the cause of rajas quality and the rebirth is in a family where rajas quality is predominant. Ignorance and misunderstanding are the qualities of tamas guna and he who dies with tamas guna predominant is reborn from an ignoble womb.

VERSES 16-17

Effects of Gunas

16. The effect of sattvic guna is good actions. The effect of rajas guna is struggle and misery and the effect of tamas guna is ignorance.

17. From sattvic guna arises knowledge, from rajas guna greed and from tamas guna arises ignorance.

Hell and heaven are the attributes of nature and they are the states of sattvic, rajsic and tamsic qualities.

VERSE 18

Condition of Mind under Gunas

He is superior to all who is maintaining sattvic qualities in him. A man with rajasic qualities is considered of medium stage and that with tamsic qualities is known as ignoble.

The man who is intelligent and is always on the right path, i.e. who performs good actions, enjoys the superior stage. He who indulges in material pleasures is considered to be of the medium stage and he who is ignorant and performs evil deeds is considered as ignoble.

VERSE 19

Liberation from Three Gunas

He who considers the whole universe as trinity and knows nature to be the doer of everything and under-

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stands Atma to be different from nature and as unique, merges in Me.

The man of wisdom knows nature to be the doer of all actions and considers Atma different from nature and actions, imperishable and unique.

VERSE 20

Nonattachment Necessary for Liberation

He who rises above the three gunas and is free from their effects is free from birth and death, old age and physical ailments. He enjoys the eternal stage i.e. liberation.

The man of wisdom rises above the stage of trinity, always remains absorbed in Atma and enjoys the eternal bliss.

VERSE 21

Attributes of Liberated Being

Arjuna said:

Oh my Lord! What are the attributes of the man who has risen above three gunas? How does he live, talk and perform his actions and how does he liberate himself from the three gunas?

In this verse Arjuna inquires from his preceptor the conditions for liberation.

VERSES 22-23

He Enjoys Equanimity Who Neither Accepts Nor Renounces Anything

Krishna said:

22. Oh Arjuna! He who is neither perturbed by the presence or absence of gyan (sattva) activity (rajas) and sluggishness (tamas) nor does he desire for them,

23. Has neither desire for anything in the material world, nor has any attachment in this illusory world and knows fully well that whatever is being done or happening is the law of nature, such a person is always in peace and tranquility.

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This is a very subtle point which is to be understood and realized after long and continuous practices—physical as well as mental. Every being is subject to the three qualities of nature (high—medium—low, alla—osat—adni) but the man of wisdom remains absorbed in Atma and is indifferent to these three qualities of nature. He does not worry if any quality is predominant or subdued. He is always absorbed in Atma and feels that Atma is unfettered and unique.

VERSE 24

Equanimity Under All Conditions

He who is calm and peaceful in pain and pleasure, considers steel, stone and gold alike, remains the same, is never affected by good and bad and does not worry about fame and defame, enjoys eternal bliss.

VERSE 25

Nonattachment to Action

He who considers respect and disrespect alike, friend and foe as one and is unattached to any of his actions, is said to have risen above the three gunas, is considered as free from all actions and is a liberated soul.

The liberated soul who is free from the qualities of nature and the effect of actions is described in the four verses above. Until the seeker has acquired and established himself as described in the above four verses, he should not bluff others and talk nonsense.

VERSE 26

Merging in Formless Is Liberation

He who through devotion of the formless worships Me, crosses the trinity of nature and merges in Atma.

One cannot cross over the limits of the three dimensional forces of nature unless one has acquired or developed devotion and love (ishk haqiki) for the formless infinite Atma. This subtle path of devotion and love cannot be attained without the grace of the preceptor.

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VERSE 27

Absorption in Atma

I am the physical form of the infinite and formless Atma which is imperishable and incomparable and I am on the right path and the bestower of eternal bliss.

Lord Krishna, Arjuna's preceptor, was the man of wisdom who knew the eternal God very well, hence he calls himself imperishable and knower of all knowledge and his devotion was the devotion of the formless (ishk haqiki).

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THUS ENDS CHAPTER XIV OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "GUNTRAYA VIGHAGA YOGA."

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SUMMARY OF CHAPTER XIV

In Chapter XIII, description of Purusha (Creator) and prakriti (creation) is given. In this chapter the distinction between the two is given. The whole cosmos is functioning with the combination of Purusha and prakriti, yet Atma is unique and unfettered. He who under the influence of sense organs thinks Atma to be under the influence of the forces of nature is ignorant and of limited thinking. Atma is omnipresent, imperishable, unchangeable and distinct from nature. Activity is the function of nature which is just a particle of the Absolute. When Atma is unique, unfettered and self independent, why is it misunderstood by everyone? It is only due to ignorance that Atma is misunderstood by people. The ignorant people think that at the time of death Atma leaves one body and is reborn in another body where he experiences the fruits of his actions of the previous birth. This is the version of ignorant only and it has never been attested or certified by any spiritual being or any scripture. In verses 14-15 of this chapter this point is described. It is a very subtle point and difficult to be understood without realization of true knowledge and cannot be grasped by the ignorant.

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Death is a natural change for every being which takes place according to the law of nature. Nature is considered a trinity influenced by sattva—rajas—tamas qualities (high—medium—low, alla—osat—adni). All these three qualities function according to the law of the Infinite and keep forces of nature bound by their influences. Each quality shows its effect and abides by the laws of nature. The qualities have different manifestations which can be understood by the aspirant through right understanding and yogic practices. Of these three qualities of nature, sattva quality (high—alla) is full of knowledge and bliss, hence the saints and sages of all religions have highly praised it. The second quality i.e. rajas (medium—osat) is full of desires and attachment and the third one i.e. tamas (low—adni) is full of ignorance and idiocy that puts everyone into darkness and illusion. Whichever quality remains strong and predominant at the time of death, the man by his determined mind merges in that quality and is reborn under the influence of the same quality. Likewise the cycle of birth and death is maintained by the nature. Atma has nothing to do with it and is unfettered and unique.

As long as ego is maintained and one is bound up with the qualities of nature, he is bound by the laws of nature. When he realizes the knowledge of Truth and understands the laws of nature and knows that Atma is unique and distinct from nature and remains absorbed in Atma, he is liberated. At this stage the man of true knowledge (gyani) becomes like a parched gram which maintains its form yet when sown will not sprout, because the quality of sprouting is destroyed in the gram when it is parched. Likewise when ego is destroyed in a man after long and continued practices and discipline, he is liberated and is never reborn.

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CHAPTER XV

PURUSHOTAM YOGA

(The Supreme Self)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XV	20	Purushotam Yoga (The Supreme Self)	Gyan—The True Knowledge of Atma Marfat Haq-al-Yakin	The Knowledge about body and soul, the particle and the Absolute (Juz—Kul)

ESSENCE OF THE CHAPTER

Atma (Zaat Haq) is eternal, supreme, above the effects of the forces of nature, beyond birth and death, perfect knowledge and perfect bliss. Atma cannot be attained unless ego and attachment are destroyed.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Atma is supreme, eternal and unique and is distinct from truth and untruth. Atma is the witness to everything. The witnessing power in Atma is known as "Ishwar" and that in

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the body which is changeable and perishable is known as "jiva." Besides, Atma is known as the supreme light that manifests the whole universe. When the witnessing power in Atma is manifested in bodies, it is called as jiva (soul), otherwise Atma has no name or form, is free from attributes and is known to be the most subtle. Therefore Atma is called as Haranya Garbh (Universal Womb) and when He manifests Himself in physical forms, He is known as Prajapati (Creator).

Haranya Garbh establishes one in all (Wahdat) i.e. there is nothing excepting Atma (La illaha ill Allah) whereas Prajapati means multiplicity (kasrat) of names and forms i.e. the creation of animate and inanimate objects. Haranya Garbh is also the seed of everything and Prajapati is like the eternal tree whose roots are up and trunk, leaves and the blossom and fruits are down. The roots represent the good and the bad actions that liberate or bind the human beings. The trunk represents prakriti from which three branches are splitted, viz. sattva, rajas and tamas. From these three branches the knowledge of Atma and prakriti (Zaat—sifat) in the form of leaves are manifested. Pleasures and pains are like the flowers and fruits of the tree. He who detaches himself from all these and remains distinct with the help of renunciation and destroys his ego by yogic practices and sacrifices is known to be the man of wisdom. He becomes supreme and rises above the trinity. The seed and the tree come from one Eternity.

The whole universe is created in the form of animate and inanimate objects and the God Eternal manifests Himself in the whole creation. In case of inanimate objects He takes the form of stones, metals, etc. and establishes Himself as immovable. In case of animate He takes the form of trees, insects, animals, human beings etc. and grows, keeps on moving and decaying. There are two kinds of animate objects. One who do not speak and the other who speak and perform actions. The first category comprises of animals, birds and insects and the other comprises of human beings. There is a lot of difference between both the categories regarding their intelligence and understanding, yet the life force of

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everything is the same one Atma and this proves the oneness in the universe. With the life force, the discrimination, intelligence and sensual desires are created. From Prajapati the Creator, the forms are manifested. This explains in a nutshell how the universe is created. Sufis call this the stage of Jabroot. The God Eternal, the life force of everything in the universe is above the attributes and is unfettered and pure (pak). There is no difference between the life force and Atma. If any difference is perceived, it is because of the ego. The difference between the animate and the inanimate is also felt because of the ego. It is through ignorance that Atma which is omnipresent and unlimited appears bound up and fettered. It is the ego that has created this veil of trinity under the forces of nature.

VERSES 1-4

Cosmic Tree

Krishna said:

1. Oh Arjuna! The men of wisdom have compared the cosmos with a banyan tree which is eternal, whose roots are upward and branches downward and the leaves are compared to the scriptures. He who knows all this is the knower of all the scriptures.

2. The branches of this tree sprout from the trinity of nature and spread all over up and down sustained by the modes (gunas). Its blossoms are the sense objects and the roots stretch forth in the form of actions (karma) in men nourished by Eternity.

3. Nobody knows the real form of this banyan tree nor anybody knows the beginning, the middle and the end. It is the prime duty of everyone to cut this deep rooted tree with the sword of renunciation.

4. One must seek that supreme stage of Eternity from where one does not return to this mortal world. After reaching that stage one feels he has totally merged in Atma from where the whole universe has sprouted.

The saints, sages and dervishes have compared this eternal banyan tree with this physical body wherein Atma per-

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vades. The roots represent the forces of nature by whose influence all the actions are performed by the brain and the sense organs. The cause of actions as we have known before is the qualities of nature (sattva—rajas—tamas) i.e. prakriti. This has been already explained in Chapter XIV. The branches of this eternal tree refer to the sense organs and the organs with which the actions are performed. Through the senses one can very well understand and experience the whole universe. The blossoms of this tree refer to the elements (ether, air, fire, water and earth). The leaves refer to the "sanklaps" (thoughts) and scriptures i.e. the true knowledge of Atma which is eternal in every human being. Through ego, mind, intelligence and discrimination (consciousness) one can attain everything in this mortal world. The true knowledge of this tree can be acquired after long and continued physical as well as mental practices. One can clearly see the exact picture of the tree in the body whose roots i.e. brain is at the top and the functioning organs, hands and feet are spread downward. In this tree flowers of different colors i.e. sanklaps and viklaps are created and destroyed from time to time and the cycle of prakriti continuously goes on. This tree is eternal and all the knowledge springs from this tree. He who knows this tree very well is the man of wisdom (arif).

Innumerable subtle thoughts develop in every mind. One does not know from where they develop and one cannot see them with physical eyes, nor one knows where will they end and who is the cause of all this. There is a great treasure of subtle thoughts in the human being, seated at a point in the body known as Saman Vayu. At this point of Saman Vayu, there is a latent eternal power, the subtlest of the subtle, out of which prana and apana (inhalation and exhalation—nafs bala and nafs payeen) are developed and spread all over the body. Within inhalation and exhalation of breath, the three qualities of nature are present. The point from where the breath starts is a point of sattva quality (high—alla) and where the breath starts and up to where it ends, that place is known of rajas quality (medium—osat) and where the breath ends, that is a place of tamas quality (low—adni); hence this Saman Vayu (Eternal Power) is the source of trinity and

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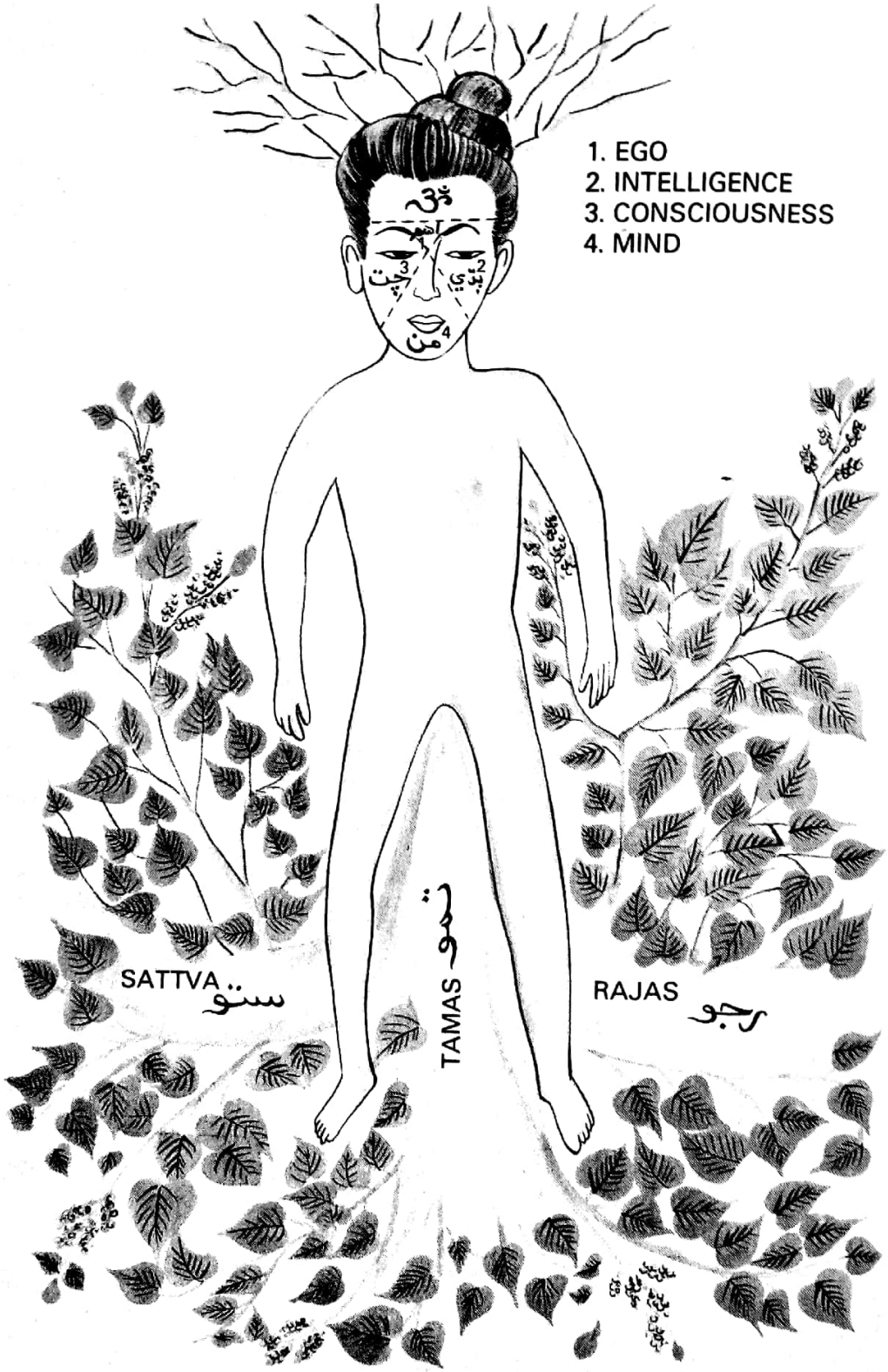

THE COSMIC TREE

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because of this inhalation and exhalation of breath, the man remains alive and all his organs function. Therefore it is the prime duty of every being to know his genesis (Atma) through his breath (prana and apana) and through his acquired wisdom know the three qualities of nature and remove the ignorance by understanding the relationship of Atma with the body and the actions performed. When he knows this secret, he attains the stage of "turiya" where his soul is liberated. In Sufism this stage is known as vasil-ba-Allah (lahoot).

VERSE 5

Mode of Merging in Atma

Wise men, freeing themselves from pride and ignorance, overpowering ego and continuously remaining absorbed in Atma, liberating themselves from all the desires, remaining in equilibrium in pain and pleasure, attain liberation.

The inclination of prakriti is always towards grossness, from which the bubbles and ripples of ego, ignorance, desire, pain and pleasure develop and vanish. Therefore the seeker should develop control over his mind to save himself from all the hinderances and reach the ultimate goal. The seeker must thoroughly understand and realize Atma to be unique and pure. Atma is attained only when ego is removed from the mind, after which the mind is illumined with the true knowledge, desires are removed, mind is brought under control, equanimity in pleasure and pain is attained and one enjoys peace of mind and eternal bliss.

VERSE 6

Signs of Absorption

Where the light of sun, moon and fire does not reach, where the seeker after reaching is free from the cycle of birth and death, that is My Supreme Abode.

In this verse Lord Krishna narrates the qualities and attributes of the Supreme Abode i.e. Atma. Atma is attained nowhere else except within, where neither the light of sun nor of moon or fire, which are all physical, can reach. Only the il-

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lumination of Atma is there which is the Supreme Abode and the ultimate goal of everyone. Neither the senses nor the organs can reach that stage. That supreme illumination of Atma is perceived by the seeker mentally. Therefore it is beyond the limit of actions and speech.

VERSE 7

Absorption in Atma

My imperishable and eternal power, pervading in every being, illumines animate and inanimate objects. He whose mind is inclined towards prakriti is also pulled towards the eternal Atma.

VERSES 8-9

Manifestation of Atma in Physical Bodies

8. When jivatma (soul—rooh) assumes physical form and manifests in bodies i.e. when discarding one body adopts the other one, the soul draws mind and senses in such a way as the air takes with itself the fragrance.

9. This jivatma enjoys and experiences all the desires through the sense organs such as ears, eyes, skin, tongue and nose.

As Atma is eternal, its eternal characteristic is to pervade in everybeing. By the power of the Haranya Garbh (the sad sanklap—universal womb) which is the storehouse of all the treasures and is all pervading, sanklaps (thoughts) are created in the mind of everyone. That is the law of nature. At first all these thoughts are subtle, have no physical form, but when they are fully established in mind they take the physical form by way of actions and speech. Thoughts by themselves have no physical form unless they are manifested through one or the other sense organs.

VERSE 10

Perception of Atma through Knowledge

The ignorant people are unable to perceive Atma's being in the body, leaving the body or enjoying the sensual pleasures; but those people who have acquir-

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ed the knowledge of wisdom perceive and experience jivatma (soul).

The one jivatma pervades in all the four stages of desire viz., its creation, sustenance, fulfillment and extinction, but the ignorant on account of their ego think they are the doers of everything, whereas the wise man through his introspection and practices knows thoroughly well that Atma is the only power which is all pervading and takes work from all the sense organs, yet remains unfettered and unique under all conditions. When ignorance is removed by right understanding and true knowledge, the seeker realizes himself to be Atma which is all pure and feels all his actions as an illusory drama.

VERSE 11

Mind Is Illumined by Practices of Self-Realization

The seeker who practices the yoga of Self-realization sees Atma illumined in his mind, but he whose mind is dark with ignorance cannot visualize Atma in spite of his efforts.

The realization of Atma depends not on striving only but introspection is also very essential. He who strives to search for Atma extroversively in material things, his all efforts are fruitless.

VERSE 12

The Illumination

The splendor of sun, moon and fire that illumines this whole world, know that splendor as Mine.

When the seeker visualizes Atma within through yoga, he realizes that Atma is real and the only life force that sustains all the beings and creates movements. It is through Atma the sense organs get power to function and sun, moon and fire all get their splendor from Atma.

VERSE 13

Procreation Under and Above Earth

Entering the earth I sustain all the metals by My

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Power and being the nectarian moon I nourish all plants.

Atma, pervading through the earth, sustains everything and taking the form of nectar in the moon nourishes and flourishes all the plants. Such is Atma that pervades in its absolute form in everything.

VERSE 14

Existence of Animate

I, taking the form of Jathra Agni (Life Force—the breath) pervade in all animate objects and through prana and apana digest food of four kinds.

VERSE 15

Creation of Bodies

I am the Lord in the hearts of all. I am the source of memory, knowledge and intelligence. I am the only one in the universe to be known through the scriptures. Indeed I am the author and the knower of the scriptures.

Atma manifests itself in all beings as the knower—the knowledge—the known, gyata—gyan—gya, alim—ilim—maloom. Atma also manifests memory and knowledge through the trinity of nature i.e. sattva—rajas—tamas. The essence of all the scriptures is the true knowledge of Atma and from Atma all the scriptures of true knowledge come to existence and Atma is the only one knowing all the scriptures in their true sense.

VERSE 16

Comparison between Purusha and Prakriti

In beings there are two kinds of personalities. The one is real and imperishable, which is jivatma and the other is unreal and perishable which is the body created by the forces of prakriti.

Whatever is seen and perceived by sense organs and intelligence is always changeable and perishable. All these objects with names and forms are created by prakriti and in due course all shall perish. The one that is devoid of changeable-

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ness and is imperishable is the real Atma which is always luminous. In every object in nature the imperishable and the perishable exist. It is rather difficult to understand the phenomena of the real and the unreal being simultaneously in one object; but when the seeker acquires the true knowledge of Atma through yogic practices, he experiences and perceives both the aspects in every object of nature at one and the same time.

VERSE 17

God Is More Subtle than Soul

The God Infinite is much above the stage of perishable and imperishable. Through trinity He pervades in every particle and sustains it. The God Infinite is Self-independent.

The true knowledge of the God Infinite is the supreme knowledge. In Vedanta this knowledge is known as Purushotam Gyan, the Supreme Knowledge. In Sufism, this knowledge is known as Ilim Zaat Pak. When this supreme knowledge is acquired by the seeker through yogic practices under perfect guidance of the preceptor, the knower and the known both vanish along with the ego and the seeker always remains intoxicated in the love of Infinite God and crosses over the limits of trinity. As long as one is under the influence of nature's trinity, absorption in Atma and becoming one with Atma is impossible. The trinity is the shadow of the God Infinite and not the real God. The ultimate goal of every being should be to reach the Absolute, all-pervading and omnipotent.

VERSE 18

Supremacy of God Infinite

Because I am much above being perishable and imperishable and superior to all, I am known in the universe and in scriptures as the Supreme Self.

VERSE 19

Mental Condition of Wise

Oh Arjuna! The man of wisdom who considers Me to

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be the Supreme knows everything and worships Me in his every action.

After long and continued yogic practices, the seeker acquires the supreme knowledge of the formless Atma and sees supreme illumination within. He feels the presence of Atma in everything and always remains absorbed in Atma.

VERSE 20

Knowledge of Atma Essential for the Wise

Oh Arjuna! He who knows this subtle knowledge of the truth that I have narrated to you rises above the stage of gyata and gyan i.e. knower and the knowledge and there remains nothing for him for which he must try to know or acquire.

The internal, very subtle and invisible states and experiences discussed in this chapter are an imperceivable mystery. When the seeker becomes capable of understanding all these secrets of God Infinite, he is known as gyani (the man of wisdom—arif). When he reaches this stage he does not need to know anything, nor does he have any desire to fulfill. All the time he remains merged in the formless Atma and becomes one with Atma. At this stage he has no individuality to do anything. The saints of all religions, castes and creeds call this knowledge the ultimate goal. In Vedanta it is known the stage of nirviklapa or nirvan. In Sufism this stage is called as baka-ba-Allah, marfat. After acquiring this stage, one is liberated, even if this physical body is kept alive. This is the supreme stage of all the stages of yogas.

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THUS ENDS CHAPTER XV OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "PURUSHOTAM YOGA" (THE SUPREME SELF).

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SUMMARY OF CHAPTER XV

All the religious scriptures have been written by the sages to explain the secret knowledge of the Truth which has been narrated by Lord Krishna to Arjuna in this chapter. All other knowledge of the world emanate from this knowledge. He who has understood this secret knowledge of spirituality very well has understood all the vedas—the religious scriptures. The combination of the soul with this physical body is a wonderful mystery of nature and it is the duty of every human being to know that. This chapter is a true guide for the real seekers. Until one has not removed the veil of ego and is leading a life of fear and expectations, one will not be able to enjoy the pleasure and the bliss of Oneness. When the seeker dives deep into the unfathomed ocean of Oneness, then alone he feels the presence of Atma everywhere and in everything and realizes that whatever is physically perceived is like ripples and bubbles in water whose origin is nothing but water. All over the world the sages of all castes and creeds have expressed the same truth in their own words and languages.

For absorption in Atma, the practice of pranayama is very necessary in the beginning, by doing which, keenness, craving and love (Ishk Haqiki) are developed in the mind of the seeker. In the initial stage when he practices pranayama he feels some kind of solace and peace in his mind which inspires him to practice further and further. This practice ultimately leads the seeker to the final goal where he merges his identity in Eternity. The true seekers of Atma, on reaching this stage, do not leave this path but try to dive more and more deep in Atma.

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CHAPTER XVI

DAIVA ASURA SAMPAD YOGA

(Distinction between Divine and Demoniac Attributes)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XVI	24	Daiva Asura Sampad Yoga The divine and the demoniac nature of mind	Sharyat	Divine Nature Ikhlak Hasana

ESSENCE OF THE CHAPTER

The fluctuation in the qualities (sattva—rajas—tamas; high—medium—low; alla—osat—adni) of nature create divine and demoniac actions in men. Both good and bad actions are cause of bondage. For realization of Atma, both are to be renounced. Good and bad habits and actions are due to fluctuation in the three qualities of nature.

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ABRIDGED EXPLANATION
(Intrinsic Meaning)

Removal of ego is easy for those who have excess of sattvic quality (high quality—alla khaslat) and it is difficult to expect good actions from those in whom rajas and tamas qualities (medium and low—osat and adni) are in excess; therefore it is very essential for such people who are deprived of the divine qualities to first develop divine qualities in them so that their minds are purified, after which they will be able to understand the subtle things of spirituality. It means that at the initial stages the seeker must undergo such yogic practices as to remove his ego. With the increase and the decrease in the qualities of nature, man becomes either angelic or satanic. When the sattvic qualities increase and rajsic and tamsic qualities decrease good actions and good habits are created. When there is a fall in sattvic quality and increase in rajas and tamas the man performs bad actions and develops bad qualities, hence he becomes good or bad as per his temperament. By good actions mind is elevated. It enjoys peace and is illumined, which helps to acquire the true knowledge of Atma easily. Bad actions and satanic thoughts throw a man into the darkness of ignorance. For such a man the true knowledge of Atma is impossible. Heaven or hell is a state of mind. Without removing ego, attainment of Atma is impossible. He who desires to go on the path of spirituality must keep himself free from fear and expectation.

VERSES 1-3
Divine Traits
(Sifat Malkooti)

The Blessed Lord said:

1. Fearlessness, purity of mind, steadfastness in knowledge and yoga, charity, control of senses, morality, adherence to customs of religion, austerity and uprightness;

2. Non-violence, truth, soberness, finding nobody's faults, tranquility, compassion, gentleness, modesty, economy and contentment;

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3. Splendor, forgiveness, fortitude, purity, absence of hatred and pride, Oh Arjuna! are the qualities of those who are born with divine nature.

VERSE 4

Demoniac Traits
(Sifat Shetani)

Oh Arjuna! Deceit, arrogance, pride, anger, harshness and ignorance are the qualities of those who are born with demoniac nature.

VERSE 5

Effects of Divine and Demoniac Qualities

Divine qualities deliver from bondage of actions and demoniac qualities become cause of bondage. Oh Arjuna! You need not worry. You are born with divine qualities.

VERSE 6

Kinds of Human Beings

There are two types of human beings created in the world—one with divine qualities and the other with demoniac. Divine qualities have been described in detail. Oh Arjuna! Now hear from me about men of demoniac nature.

VERSES 7-8

Demon-like People

7. Men of demoniac nature know not what actions to perform and what actions are fit to be renounced, hence such people are deprived of purity, good actions and straightforwardness.

8. They think this perishable universe has no sustainer and no God. Whatever is seen and perceived is the combination of certain atoms or germs that take physical form.

This is the thinking of atheists who have no faith in God. Such people say that the cause of the universe is the combina-

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tion of atoms which in due course disintegrate and then the universe is annihilated.

VERSES 9-16

Demoniac Actions

9. Those who have become slaves of such ideas are suicidal of the self. Such people are ignorant, evil doers and are born for destruction.

10. They are entangled in their insatiable sensual desires. They are hypocrites, vain and ill-tempered. Being ill-conceived due to ignorance they tread on wrong path and resolve to evil actions.

11. Being obsessed with innumerable cares, their intelligence is marred and they remain in anxiety till the end of their lives. They consider sensual pleasures to be the goal of life and remain sunk in them.

12. Such people being bound by innumerable desires and entangled in lust and anger act unjustly and collect wealth for gratification of their sensual desires.

13. They think, "I have acquired this thing today, tomorrow I shall acquire the other one. This wealth is mine and shall remain mine.

14. I have slain such and such enemy and I shall slay the rest of the enemies as well. I am the Lord. I am the enjoyer of the pleasures of this world. I am happy, successful and mighty in this world.

15. I am rich and born of high family, who is there to compete with me! I shall perform rituals, I shall give alms and I shall rejoice." Thus by deluded thoughts they are thrown in ignorance.

16. Those who are bewildered by sentiments, enmeshed in the web of delusion and addicted to gratification of desires fall into a foul hell.

On account of ignorance and negligence, evil actions are

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performed resulting in an undesirable end and the man providentially suffers a lot.

VERSES 17-18

Self-Conceited People

17. Those who are self-conceited, obstinate and arrogant of their riches perform rituals and sacrifices merely for their fame.

18. On account of ego, pride, lust and anger they misunderstand Atma, which is omnipresent and the only one, as multiferous and finite and thus they maintain their duality.

VERSE 19

Demoniac People Are Born as Low Creatures

I throw such evil doers, cruels and the condemned into the wombs of demons.

In verses 7 to 19 of this chapter, such people are described who have demoniac qualities, think Atma and its manifestations as different and live in duality. Thinking themselves as different from others they torture themselves and thus make themselves more sinful and revolve in the cycle of birth and death of the lowest grade.

VERSE 20

Men of Low Grade Qualities Cannot Attain Liberation

Oh Arjuna! Such low grade people with poor intelligence and demoniac nature though born again and again do not try to attain Me and they remain as demons.

He who because of ignorance and evil deeds becomes a demon continues to be ignorant. According to the law of nature he will be born again and again in the womb of demons. Therefore, it is advisable for every human being to keep away from rajsic and tamsic qualities and pass much of his time under sattvic qualities and progress towards liberation.

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VERSE 21

Causes of Demoniac Temperament

Desire, anger and greed are the three gates leading to hell through which man is destroyed. It is therefore strictly advisable that one should keep away from these.

Desire, anger and greed lead to hell. Those who indulge in these must surely go to hell.

VERSE 22

Desire, Anger and Greed Are Ignorance

Oh Arjuna! He who saves himself from these three gates of tamas guna leading to hell and tries for his progress to salvation reaches the highest stage.

He who tries his best to free himself from evil qualities and puts his best effort to progress towards spiritual abode shall surely reach the highest stage of Atma.

VERSE 23

Ignorant Shall Not Reach the Highest Stage

He who discards the injunctions of the scriptures and acts as his desires prompt him shall not attain perfection, peace and bliss.

VERSE 24

Scriptures—the Right Path

Therefore, Oh Arjuna! you should act according to the directions of the scriptures, which are permissable and renounce such actions which are prohibited in the religious books.

The scriptures describe fully all actions, permissible and prohibited (amur and nehi) and also advise to perform permissible actions and renounce prohibited ones. Permissible actions are those that are the qualities of the divine and prohibited actions are the qualities of the demons. Performing prohibited actions is harmful for man.

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THUS ENDS CHAPTER XVI OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "DAIVA ASURA SAMPAD YOGA."

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SUMMARY OF CHAPTER XVI

Good intentions and good actions give peace of mind to man, illumine his heart (hirdaya) and help him to reach the highest stage. Evil intentions and evil actions darken the mind of man and degrade his thoughts and throw him in abyss. A wise man, freeing himself from fear and expectation, knowing the truth i.e. visualizing Atma in everything and everything in Atma, keeps himself away from evil actions.

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CHAPTER XVII

SHRADHA TRIYA VIBHAGA YOGA

(The Threefold Faith)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XVII	28	Shardha Triya Vibhaga Yoga Threefold Shradha (Faith)	Tarikat	Faith Sidik—Akidat

ESSENCE OF THE CHAPTER

High class living i.e. good food, service, sacrifice, charity and faith are very essential for developing virtues.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

Five things are necessary for development of virtues, viz. (i) good food (ii) service (iii) sacrifice (iv) charity and (v) faith. Each one of these has three grades—sattvic, rajsic, tamsic (high—medium—low, alla—osat—adni). Each quali-

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ty with its three grades is clarified as under. A man of sattvic food, service, sacrifice, charity and faith is known as a man of sattvic temperament. Likewise men of rajsic and tamsic qualities are established in rajsic and tamsic attributes. Men established in sattvic qualities should avoid the company of rajsic and tamsic people. By doing so sattvic people can easily develop subtlety in their mind and attain the knowledge of truth and visualize Atma quickly. So long as the seeker knows good and bad actions he is within his powers (akhtyar) to discriminate between good and bad and perform only good actions. This is known as Sat i.e. Truth—Haq.

As long as a man is living at the level of the grossness, religion and good actions (sharyat and tarikat) are necessary to maintain. When a man is fully absorbed in Atma, whatever actions, good and bad, he performs, he accepts as from nature (jabar kudrat), hence he is free from the effects of the actions. That is the true knowledge of Atma. When the seeker crosses over the limits of duality (jiva and Atma—body and soul—jisim and jan) that is when he himself becomes omnipresent, omnipotent and omniscient, he is liberated from all actions and their effects and whatever actions he performs, are performed neither due to ego nor by the forces of nature (akhtyar—jabar kudrat). All such actions performed then become independent of religion and ethics i.e. sharyat or tarikat. At this stage the seeker though performing all actions, becomes actionless and all the scriptures are emanated from him. Such a seeker is fully merged in God Infinite and liberated from all bondages. That is true knowledge (marfat).

VERSE 1

Faith

Arjuna said:

Oh my Lord! What is the position of one who does not follow the principles of scriptures but worships according to his own faith? Where does he stand, in sattva, rajas or tamas?

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VERSE 2

Faith Is of Three Kinds

Krishna said:

Oh Arjuna! Faith is a man's natural temperament and is of three kinds, sattvic—rajsic—tamsic. Now hear about these three qualities of nature.

VERSE 3

Faith According to Temperaments

Oh Arjuna! Every man has faith according to his temperament i.e. according to the three qualities of nature. As is the faith, so is his nature and he leads his life accordingly.

Temperament depends on triguni maya i.e. threefold courses of nature and is inherited from father and mother. As one grows, temperament changes according to the environments and circumstances i.e. in whatever society one moves, his temperament also goes on changing. Temperament depends very much on society also. It is a saying of the wise, "A man is known by the company he keeps." Every man has his own faith and accordingly he manifests his personality.

VERSE 4

Three-Fold Worship

Sattva guni men worship gods. Rajas guni worship demons and tamas guni worship ghosts and spirits.

Good men worship demigods (devas) and perform good actions. Medium class people worship demons and gratify their sensual desires even by harming others. Low grade people worship ghosts and spirits and perform evil actions, hence they are degraded.

VERSES 5-6

Low Grade Faith

Those illiterate and ignorant who, disregarding the teachings of scriptures, undertake severe austerities and penances not recommended in the scriptures, perform them out of pride, ego and attachment and tor-

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ture their physical bodies wherein I (Atma) dwell, are to be known as men of tamas guna (low quality).

VERSE 7

Everything in Nature Is Invested with Three Gunas

Food, austerities, sacrifices and charity are also of three kinds. I shall now tell you their distinction.

As there are three kinds of temperaments so there are three kinds of food, austerities, sacrifices and charity, depending upon the qualities of sattva—rajas—tamas. In whatever temperament one is established, one takes that kind of food, performs such austerities and also gives charity of that kind.

VERSE 8

Sattvic Food

The foods which promote life, vitality, strength, health, joy and cheerfulness, which are sweet, nourishing and agreeable are amiable to sattvic people.

VERSE 9

Rajsic Food

The foods that are bitter, sour, saltish, hot, pungent, harsh and burning, producing pain, grief and disease are liked by rajsic people.

VERSE 10

Tamsic Food

The foods that are spoiled, stale, tasteless, putrid and impure are liked by tamsic people.

VERSE 11

Sattvic Sacrifice

The sacrifice which is offered according to scriptural law without expectation of any reward and as duty to be peformed is the sattvic sacrifice.

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VERSE 12

Rajsic Sacrifice

The sacrifice which is offered in expectation of reward, with insincerity and show, Oh Arjuna! know this as the rajsic sacrifice.

VERSE 13

Tamsic Sacrifice

The sacrifice, which is not performed according to the laws of scriptures, which is without distributing food, without chanting vedic mantras and giving any offering, which is devoid of faith is known to be the tamsic sacrifice.

VERSE 14

Physical Austerity

Worship of the gods, service of the divine people, brahmans, guru, saints and the wise, celibacy, purity, cleanliness, good actions, practicing yogas for the true knowledge of Atma and non-violence, constitute physical austerity.

VERSE 15

Austerity of Speech
(Zikur Jali)

The speech which is sweet and true, unoffensive and agreeable, beneficial for the welfare of others, japa of Divine Name with the tongue is the austerity of the tongue.

VERSE 16

Austerity of Mind
(Zuhid Kalabi)

Contentment, serenity, tenderness, self-control and purity of the heart—these are called austerity of mind or mental austerity.

VERSE 17

Sattvic Austerity

Among three kinds of austerities described above,

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any austerity followed with supreme faith and no desire for fruit is said to be sattvic.

VERSE 18

Rajsic Austerity

The penance which is performed with the object of self-respect, honor and ostentation is said to be rajsic and is unstable and transitory.

VERSE 19

Tamsic Austerity

That austerity which is done under delusion with torture to mind, senses and body or with the purpose of ruining others is said to be tamsic.

VERSE 20

Sattvic Charity

To give charity as one's duty with no desire for the fruit, at a fit place and to a worthy person is said to be sattvic.

VERSE 21

Rajsic Charity

The charity which is given grudgingly with the object of getting something in return and desiring for fruit is said to be rajsic.

VERSE 22

Tamsic Charity

The charity which is given at an improper place and time and to an undeserving person reluctantly without any sincerity is said to be tamsic.

VERSE 23

Meditation of Brahm
(Tasawur Zaat Haq)

In the beginning Brahmins, Vedas and sacrifices (yagnas) were created from the mantra "OM TAT SAT" which is considered to be the trinity (triguni maya) of Brahm. So originally meditation on Brahm

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(God Infinite—Haq) by the mantra "OM TAT SAT" was the cause of the creation.

Brahm which is the storehouse of the true knowledge and is pervading in the trinity (gyata—gyan—gya, alim—ilim—maloom, knower—knowledge—known) points out to the mantra "OM TAT SAT." With the power of the mantra are created brahmins, Vedas and yagnas (sacrifices). The word "OM" is the sirgun form of the formless Brahm (Atma—Zaat Pak). Sufis call this word as "Allah" which is the sirgun (sifati—physical) form of Zaat Pak. The word "TAT" means invisible powers and the word "SAT" points to the manifestations which means Atma is omnipresent i.e. with and without form.

VERSE 24

Meditation on OM
(Tasawur Allah)

Therefore the acts of sacrifice, charity and austerity are commenced by men of wisdom with the utterance of "OM" as directed in the scriptures.

Whenever any auspicious act is to be performed, the wise men always start with the mantra "OM TAT SAT" (The name of God—Allah) and then begin the ceremony and fix their concentration on the word "OM" (Allah—God). By doing this they are free from all the obstacles and the ceremony is solemnized conveniently with ease and happiness. By concentrating on "OM" one becomes free from ego and enjoys bliss and happiness.

VERSE 25

Meditation on "Tat"

The seekers of liberation utter the word "Tat" and renouncing the desire for the fruit, perform various acts of sacrifice, charity and austerity.

When the wise commences any ceremony he utters the words "Om Tat Sat" and begins the act and keeps his concentration on the meaning of the word "Tat."

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VERSE 26

Meditation on "Sat"

Oh Arjuna! The word "Sat" means good actions and true path. This Divine Word is employed in the sense of truth and goodness and is used for any auspicious act.

VERSE 27

Faith Is Created from Divine Word "Sat"

Stability in good actions like sacrifice, austerity and charity and doing them with faith is called "Sat." Even doing actions in the name of God (Allah) is also called "Sat."

The whole universe is created from Sat (Haq) and because of Sat this whole universe is established. Therefore sacrifice, austerity, charity and creation of Vedas, love and faith are also created from Sat—Haq.

VERSE 28

Yagya Is Fruitless without Love and Faith

Whatever sacrifices (yagya), charity and austerity or any other action is performed without faith is said to be "asat" (fruitless) and does not give any fruit in this world or in the world beyond.

He is mean who does not realize "Sat" and "asat" (Haq and batul—Truth and untruth) due to the lack of faith; therefore any auspicious act which is done without faith is also known to be a mean act.

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THUS ENDS CHAPTER XVII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "SHRADHA TRIYA VIBHAGA YOGA."

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SUMMARY OF CHAPTER XVII

Every human being needs security and depends on some one in whom he would have confidence. Depending upon his confidence and understanding such a source or person is right and competent for him. But that confidence is effective which leads to Atma (Zaat Haq) and develops faith. That will happen only when one can know the Truth and untruth, otherwise it is impossible. Those who have not known "Sat" and "asat" (right and wrong—Haq and batul), their faith is not strong. People depend much on untruth (asat—batul) therefore they are involved in instability, doubts and suspicions, wander about and miss the right path. When the seeker knows what is Sat and asat, the doubts and suspicions in his mind are cleared and he acquires strong faith. He knows Atma as Sat (imperishable) and prakriti as asat (perishable).

In this chapter it is shown that all actions should be undertaken with faith in God. Anything done without faith is condemned. Sacrifices, charity, austerities or anything else done without faith is called asat for they are fruitful neither here in this world nor hereafter in the next world. One who renounces rajsic and tamsic faith and takes to sattvic faith is fit for realization of Atma which is Sat—Truth—Haq.

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CHAPTER XVIII

MOKSHA SANYAS YOGA

(Liberation by Renunciation)

Chapter Number	Number of Verses	Name of Chapter	Sufistic Equivalents and Explanations	
			Stage—Manzil	Teaching—Hidayat
XVIII	78	Moksha—Sanyas Yoga The path of liberation and renunciation	Gyani—Vigyan, Haqikat and Marfat	Establishing in Truth (Haq) Merging in God Infinite Visal-e-Yar

ESSENCE OF THE CHAPTER

Performing actions consciously or unconsciously i.e. with ego or by force of nature (prakriti—jabar), both are veils of ignorance on Atma. The men of renunciation who have lost their ego believe like this. Yogis (men of wisdom—arif) are unconcerned with both kinds of actions because they believe only in "oneness" and feel one Atma everywhere. So to perform an action or to relinquish it is one and the same thing for them. The seeker is established in the trio of action whereas the establishment of the yogi is much above action and knowledge. It is the duty of every human

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being to attain this stage of "oneness" and remain absorbed in Atma.

ABRIDGED EXPLANATION
(Intrinsic Meaning)

All actions performed with body consciousness are known as actions with ego. Actions abandoned due to bodily discomfort and through delusion indicate false relinquishment of actions and this will not be considered as renunciation, because attachment to the fruit of actions remains there. The men of renunciation perform actions as their duty without desiring any fruit and this is true relinquishment i.e. performing actions without attachment. The real meaning of renunciation is to abandon the desire of fruit. The yogi (wise man—salik) visualizes both kinds of actions as one because he lives in oneness, hence it is not necessary for him to perform action or abandon it. He always remains merged in the true knowledge of Atma and does not worry to perform good or bad actions, because he always remains in oneness and is indifferent to the good and the bad. He sees no duality but only one Atma everywhere and in everything. At first, Atam Gyan with the combination of triguni maya takes the form of triputi i.e. sattva—rajas—tamas, gyata—gyan—gya, knower—knowledge—known, alim—ilim—maloom. At the later stage when this understanding becomes introversive and sees the Self, the seeker feels Atma as the object and all the manifestations as the reflection of Atma.

For any kind of manifestation or action, five things are necessary viz. (i) physical body (ii) ego (iii) sense organs (iv) mind and (v) Atma which is omnipresent, omnipotent and omniscient. People who consider themselves to be the doer of actions are the witness of the trinity of actions. Those who consider actions to be the force of nature are the witness of the trinity of knowledge. Those who consider both kinds of actions (self-performed and by the force of nature) alike and are merged in "oneness," their understanding and realization is much above both the trinities of the self and the nature. The manifestation of the three worlds is due to the

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three gunas (qualities) and their combinations in due proportions, as a result of which four classes of people have been formed according to their actions, qualities and capacity viz., (i) Priest class (Brahmins) (ii) Warrior class (Kshatriyas) (iii) Business class (Vaishya) and (iv) Labor class (Sudra). The actions for each class have been described according to their respective mental development. To perform actions with honesty and sincerity is true religion (sharyat). By merging ego in his duty the seeker rises above the trinity of actions, acquires the true knowledge of Atma (Haqikat) and becomes the master of the knowledge, after which he feels himself omnipresent and thus crosses over the limits of truth and untruth (baka and fana). This is the stage of Turiya Atit (Videh Mukt, Baka-ba-Allah) and the abode of Lord Krishna—the Abode of Infinity.

VERSE 1

Sanyas and Tyag
(Renunciation and Relinquishment)

Arjuna said:

Oh Harshikesha, Mighty Armed One, Slayer of Keshi demon! I desire to know distinctly the true nature of "sanyas" (renunciation) as also of "tyag" (relinquishment).

"Sanyas" and "tyag" are more or less one and the same thing, but there is a subtle difference between the two which Arjuna is inquiring from Lord Krishna.

VERSES 2-3

Difference Between Sanyas and Tyag

Krishna said:

2. Renunciation of actions that fulfill desires is called as sanyas and abandoning the fruits of all actions is called as tyag by the wise people.

3. Considering the actions as being evil, some sages advise to relinquish them, while others say that actions such as sacrifice, charity and austerity should not be relinquished.

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The men of renunciation (sanyasis) consider action as a veil between Atma and the beings and therefore renounce performing of actions whereas tyagis, understanding that actions are created from nature and removing their ego and desire for the fruit, perform actions.

VERSE 4

Relinquishment Is of Three Kinds

Of these two i.e. sanyas and tyag, Oh Arjuna! hear from Me the ultimate Truth about tyag (relinquishment). Oh Brave! Tyag is of three kinds.

Note: Lord Krishna has given preference to tyag over sanyas.

VERSE 5

Abandoning Actions Is Not Tyag

Sacrifice, charity and austerity purify the mind of the seeker, therefore good actions, charity and austerity are very necessary for a wise man at all events and these should not be given up.

VERSE 6

Detachment Is Created from Relinquishment

Oh Arjuna! These actions should be performed without any desire of the fruit and attachment. It is the best principle and my personal conviction.

VERSE 7

Tamsic Tyag

Relinquishment of the obligatory actions is not proper. Abandoning them due to delusion is said to be tamsic.

When one does not perform obligatory actions on account of idleness or delusion, the effect is bad.

VERSE 8

Rajsic Tyag

He who forsakes his duty for fear of bodily discomfort and feels it troublesome and painful is selfish and does not get the fruit of relinquishment at all. This is rajsic tyag.

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He who avoids to perform obligatory actions to keep his body in comfort is not profited at all by this relinquishment.

VERSE 9

Sattvic Tyag

Oh Arjuna! To do the obligatory actions as duty without desiring any fruit is known to be sattvic tyag.

It is our great mistake to avoid obligatory actions because of ignorance or fear of bodily discomfort. To perform obligatory actions as duty, without desiring any fruit, is true relinquishment. Wise men do not advise abandoning of obligatory actions but forbid the actions performed with attachment.

VERSE 10

Glory of Sattvic Tyagi

The true and intelligent relinquisher, who is free from all doubts, neither has a liking for good actions nor does he avoid bad actions.

Love for good actions and hatred for bad actions show that a person has still got attachment. The realized souls are established in one Atma in which there is neither good nor bad. They perceive Atma in everything and nothing but Atma (Zaat Haq).

VERSE 11

Renunciation and Tyag

No human being can renounce actions and therefore he who relinquishes the fruit of actions is a tyagi (tarik).

As long as this five-element body is there, one has to perform actions in one way or the other, hence actions cannot be relinquished. He who has relinquished the fruit of actions and has no expectation of any return is considered as a man of renunciation.

VERSE 12

Relinquisher and Non-relinquisher

Those who have not relinquished the fruit of actions,

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their good, evil, and mixed actions assume the form of the fruit and appear before them after death. But for the man of renunciation, actions have no meaning.

People who have not known the true meaning of renunciation have always hope for the fruit and suffer for their good and evil actions. The men of renunciation, having no attachment either for their action or for its fruit and knowing that it is only the force of nature that is being implemented, remain merged in Atam-anand and as witness to their action.

VERSE 13

Principles of Sankhya Yoga

Oh Arjuna! Now I narrate to you the five principles of Sankhya Yoga through which all the actions materialize.

VERSE 14

Five Causes of Action

Place, doer, cause, mind and life force are the five causes of materialization of actions.

Place means the place of action, doer means the ego, cause refers to sense organs, mind means concentration and life force refers to omnipresent divinity. Unless all these things are present, actions cannot be performed.

VERSE 15

Causes of Action

Whatever action a man performs by his body, speech or mind whether good or evil, these five are its causes.

VERSE 16

Atma, the Non-doer

The ignorant people blame Atma as the doer of all actions, hence they cannot understand Atma as it is.

VERSE 17

Relinquisher Is Superior to Nature

He who does not consider himself as the doer of actions, whose mind is purified, such a person even if he

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slays people does never slay and is not blamed for the crime.

He who does not consider himself as the doer, whose mind is enlightened, who feels the presence of Atma everywhere and in everything, can not slay anybody. When one feels Atma around, there is no question of "me and mine." The ego is lost. When ego is lost nothing remains but Atma, then who slays and whom to slay. The duality is felt only when ego is there.

VERSE 18

Trinity, the Cause of Action

Gyata—gyan—gya (knower—knowledge—known, alim—ilim—maloom) these three are the cause of action. The doer of action, the action and the agent, by these three, the action is performed.

Atma, the omnipresent is gyata—gyan—gya. Atma works through nature and its creation. If Atma did not exist in the bodies in the subtlest form, the bodies would be inanimate and unable to perform any action.

VERSE 19

Knowledge, Action and Doer

In Sankhya Philosophy, the knowledge, the action and the doer of action are of three kinds according to the three qualities. Know them from Me.

VERSE 20

Sattvic Knowledge

The knowledge through which the omnipresence of Atma is perceived is high class knowledge which is known as sattvic.

VERSE 21

Rajsic Knowledge

That knowledge by which Atma is perceived distinct and different in all beings is known to be rajsic or medium class knowledge.

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VERSE 22

Tamsic Knowledge

That knowledge by which one clings to an individual as God without understanding is the wrong path and is known to be tamsic or low class knowledge.

VERSE 23

Sattvic Action

An action which is obligatory, which is performed without desiring any fruit, without the sense of good and evil and also without attachment, is said to be a sattvic action.

VERSE 24

Rajsic Action

An action performed by a person with ego, pride and strain is said to be a rajsic action.

VERSE 25

Tamsic Action

An action performed through ignorance without considering the result, with attachment, with the motive of injuring others and beyond one's own capacity is said to be a tamsic action.

VERSE 26

Sattvic Doer

That doer of action (the seeker) who is free from ego and attachment and is firm in thought and spirit, unaffected by success or failure, is said to be a sattvic or high class doer.

VERSE 27

Rajsic Doer

That doer who is dependent and seeks the fruit of action, is greedy, merciless and impure and is affected by joy and sorrow is said to be a rajsic or medium class doer.

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VERSE 28

Tamsic Doer

That doer who is ignorant, vulgar, arrogant, wily, deceitful, mean, slothful, lacks self-control and is entangled in anxieties and superstitions, is said to be a tamsic or low class doer.

VERSE 29

Three Kinds of Intellects and Firmness

Oh Arjuna! Now hear from Me the three kinds of intellects as well as firmness according to the qualities which I am describing in detail.

VERSE 30

Sattvic Intellect

Oh Arjuna! That intellect by which one knows the secret of existence and non-existence, liberation and bondage, fear and fearlessness, is said to be sattvic.

VERSE 31

Rajsic Intellect

Oh Arjuna! That intellect by which one does not know the secret of religious and irreligious actions (what is right and what is wrong), existence and non-existence (privirti and nivirti) is known to be rajsic.

VERSE 32

Tamsic Intellect

Oh Arjuna! That intellect by which one indulges in ignorance, thinks the wrong to be right and regards all things contrary is tamsic.

VERSE 33

Sattvic Firmness

Oh Arjuna! The true firmness by which a person has controlled his breath and senses with his diligence is known to be sattvic firmness.

VERSE 34

Rajsic Firmness

Oh Arjuna! The firmness by which a person performs

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actions with extreme fondness for the sake of virtue, prosperity and pleasure, to fulfill the desire of mind, is said to be rajsic firmness.

VERSE 35

Tamsic Firmness

Oh Arjuna! That firmness which is unsteady, by which one does not abandon sleep, fear, despondency and arrogance, is said to be tamsic firmness.

VERSES 36-37

Sattvic Happiness

36. Oh Arjuna! Now hear from Me the three kinds of happiness. That happiness which is acquired only through effort (yogic practices) and ends the sorrow,

37. Which appears like a poison in the beginning but tastes as nectar in the end, which springs from the bliss of Atam Gyan, is said to be sattvic happiness.

In verse 33, control of mind, breath and senses by patience and perseverence is suggested. By firmly establishing in these practices one acquires peace and happiness. In the beginning many difficulties crop up and one has to face them, but when the seeker is successful in overcoming these difficulties with firmness i.e. patience and perseverence, a peculiar kind of blissful intoxication is created in his mind, which is said to be sattvic happiness.

VERSE 38

Rajsic Happiness

The happiness which is enjoyed through sense organs, appears to be a nectar at the time of enjoyment but proves to be a poison at the end, is said to be rajsic happiness.

Bodily comforts and worldly pleasures cannot give real happiness because they are transitory and perishable. Their end is unhappiness, but worldly people understand them to be superior.

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VERSE 39

Tamsic Happiness

That happiness which puts a person in ignorance from beginning to end, which is derived from sleep, indolence and sensual pleasures, is said to be tamsic.

VERSE 40

Trinity, the Cause of Universe

There is no being on earth, in the heaven and among the celestials who is free from the effects of the three qualities of nature.

It is true that no one is free from triguni maya (three qualities of nature), but the perfect Master leads his faithful and true disciple to the spiritual path and emphatically suggests him to remain absorbed in Atma and helps him to cross over the limits of three qualities of nature (sattva—rajas—tamas); likewise Lord Krishna guides Arjuna on the same path and instructs him to always remain absorbed in Infinity, be fearless and perform obligatory duties in the world.

VERSE 41

Creation of Four Classes from Trinity

Oh Arjuna! The duties of brahmins (priests), kshatriyas (warriors), vaishyas (traders) as well as sudras (labor class) are classified according to the qualities of their respective nature (temperament).

VERSE 42

Duties of Brahmins

Control of the mind and senses, austerity, purity, forgiveness, uprightness, faith in God and the scriptures, knowledge and wisdom, these are the duties of the brahmin according to his nature.

VERSE 43

Duties of Kshatriyas

Bravery, vigor, steadiness, not running away from battle, generosity and leadership are the duties of a kshatriya according to his temperament i.e. nature.

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VERSE 44

Duties of Vaishya and Sudra Classes

Cultivation, tending cattle and trade are the duties of a vaishya according to his temperament. Service of all the three castes is the duty of a sudra according to his temperament.

VERSE 45

Perfection Is Achieved by Doing Obligatory Actions

He who is devoted to his own duty attains perfection. Now hear how perfection is attained by devotion.

VERSE 46

Perfection by Devotion

He from whom is the emanation of all beings, who is pervading in the whole universe, by worshipping Him, through the performance of duty does man attain perfection.

VERSE 47

Duty Entrusted According to One's Class Is Better Than Any Other

Better is one's own duty (obligations) though devoid of merit, than the duty of another class. Performing one's own duty with honesty incurs no sin.

He who relinquishes his own religion and adopts other's religion is a sinner.

VERSE 48

Duties Are Obligatory

Oh Arjuna! Whatever be one's duty according to one's class, even though defective, is obligatory for one and should not be abandoned; because in every religion there is one or the other flaw like smoke in fire.

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VERSE 49

Action Is Quality of Nature, Atma Is Distinct from Actions

He who has no attachment to anything and has controlled his mind and relinquished all desire is a man of renunciation (sanyasi). He is free from the bondage of actions and is liberated.

Everybeing can attain liberation by controlling one's mind.

VERSE 50

Perfection Means Absorption in Atma

Oh Arjuna! Know from Me briefly how one having attained perfection merges in Brahm and becomes the master of Atam Gyan.

Intelligence becomes defective due to ego. By removing ego, the intelligence is enlightened and this is called merging in Brahm.

VERSES 51-53

Merging in Atma

51. He who has enlightened his intelligence by removing ego, restraining his mind and senses, casting aside love and hatred,

52. Dwelling in solitude, eating but little, controlling speech, body and mind and ever engaging in meditation and concentration and merging in devotional love,

53. And abandoning ego, violence, arrogance, lust, anger and greed, merges in Atma.

The manner of merging in Atma is described briefly in the above three verses. When the seeker practices the yoga of controlling the senses and breath which Sufis call as "dam habas," his thirst for enjoying sensual pleasures completely disappears. As he goes deeper, he acquires peace of mind and concentrates more and more on Atma, after which his mind

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is enlightened and he gets the vision of Atma. He remains merged in Atma at all times even while doing his duties.

VERSE 54

State of Mind After Merging in Atma

Having become one with the Eternal (Vajib-al-Vijood) and attaining peace of mind, he becomes fearless and does not take anybody's shelter and perceives one Atma in the whole universe. That person has supreme love for Me in his mind.

Universe is like an ocean and actions are like waves in the ocean. Atma is like the Sun reflecting in the ocean. On account of the movement of waves, the Sun is not clearly seen in the ocean. When the waves are still i.e. when there is no movement, the movement of reflection of the Sun in the ocean is also stabilized. The meaning behind it is that this body is like the ocean and the sanklaps and viklaps (thoughts and actions) are like waves, which are seen in the ocean i.e. body and therefore we cannot see clearly the vision of the Sun i.e. Atma in our mind. When sanklaps and viklaps (thoughts and actions) are shunned, then alone can Atma be perceived within. To control the mind and the senses is not a joke unless hard practices and discipline are observed. Such secret and hard practices can only be known through a perfect master and not from anybody else and only honest and deserving disciples are fit to know this secret from the perfect master. Otherwise in ordinary course the true master realizing the mental stability of the seeker suggests light yogic practices.

VERSE 55

Attainment through Devotion

Such a seeker knows Me (Atma) through his devotional love and knowing Me thus he merges in Me and becomes one with Me.

When the seeker knows Atma through yogic practices, his mind is enlightened and devotional love is created for the vision of Atma, after which his ego is destroyed in the light of Divinity (Self). Sufis call this stage as Fana-fi-Allah.

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VERSE 56

Merging in Atma (Visal Zaat)

He who has taken refuge in Me though performing all his actions attains through My grace the Eternal Imperishable Abode.

VERSE 57

Absorption in Atma through Love and Devotion

Therefore dedicate all your actions to Me wholeheartedly, be My devotee and have your mind constantly fixed on Me through the knowledge of wisdom.

By removing ego, absorption in Atma is attained i.e. the seeker attains the stage of "Fana-fi-Allah" after which he acquires Atam Gyan and always remains absorbed in Atma. Sufis call this stage as "Baka-ba-Allah."

VERSE 58

With Love and Devotion One Becomes Introversive

With your mind thus fixed on Me, you shall get over all difficulties by My grace. But if out of pride you do not listen to Me, you will perish.

By continuous meditation and concentration on Atma one attains liberation. When there is ego, one is entangled in the trap of superstitions.

VERSE 59

Ego Is Lost in Love

If through ego you refuse to fight, you are mistaken because as a warrior you will be compelled by nature to fight.

Arjuna refused to fight because of his ego and pride that he was a warrior. But that was his ignorance. Nature by its force has to take work from everyone as planned whether one cooperates with nature and performs the duty with pleasure or displeasure. If obligatory work is performed with pleasure, we progress towards Atma, otherwise we retrograde from the real path.

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VERSE 60

Actions Are Performed through Forces of Nature

Oh Arjuna! The obligatory duty which you refuse to perform due to attachment and delusion, you will be compelled by your temperament to do that.

This verse indicates that the seeker has to face many difficulties on account of attachment and ignorance in the path of spirituality; but whatever is destined by providence is to happen, hence all the masters of the path advocate resignation to the Will of God i.e. whatever comes up by the forces of nature, one should accept it willingly and remain absorbed in Atma.

VERSE 61

Atma Functions through Illusory Forces

Oh Arjuna! The Lord abides in the hearts of all beings causing them to turn round by His power (maya). The cycle of providence revolves through illusory forces of nature (maya).

VERSE 62

Seek Atma Within

Oh Arjuna! Surrender unto Him (Atma) in all respects, because by His grace you can obtain supreme peace and eternal abode.

VERSE 63

Solace Acquired through Yogic Practices

I have imparted you the most secret and subtle knowledge of wisdom. Contemplate on it fully and do as you desire.

Lord Krishna directs Arjuna at this stage to understand thoroughly the knowledge of Atma. This advice is not only for Arjuna but for every seeker of the knowledge of Truth. He who understands this subtle secret and is firm in mind shall attain the ultimate goal (liberation) even while performing obligatory actions. He is called a "karma yogi."

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VERSE 64

Easiest Way to Attain Atma

Now listen again to My supreme words, the most secret of all. You are dearest to Me therefore I am repeating them for your benefit.

VERSE 65

Concentration, Devotion and Nonexistence (Fikur—Ishk—Fana)

Fix your mind on Me, be devoted to Me, worship Me and bow to Me. Surrender all your actions unto Me and always remember Me. Oh my beloved Arjuna! If you act according to my instructions, you will certainly merge in Me. I truly promise you because you are dear to Me.

VERSE 66

Realization of Atma by Removing Sentiments

Remove all other thoughts and sentiments. Surrender all duties to Me, seek refuge in Me. I will free you from all the sins and liberate you from all the bondages of actions.

The teaching of Shrimad Bhagwad Gita (the mode of life and speech) is conveyed in this Verse. In verses 65-66 it is well explained how one should lead his life to attain liberation. In Verse 11 of Chapter Two this same point is already explained to Arjuna by Lord Krishna. Only the intelligent seekers of the Truth can understand and benefit whereas the unintelligent will fail, howsoever they might try to liberate themselves.

VERSE 67

Truth Not to Be Disclosed to the Undeserving

This secret teaching should never be imparted to a man without austerity nor to one without devotion, who has no faith in Me and who speaks ill of Me.

It is suggested in all religions that a person with wander-

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ing and unstable mind should not be imparted this secret knowledge of Truth.

VERSE 68

Truth Should be Disclosed to the Deserving Person

He who discloses this Truth to My beloved devotee shall by his devotional love merge in Me.

There is no harm in disclosing this secret knowledge of Truth to a person who is intelligent, desirous and keen to acquire the true knowledge.

VERSE 69

Dear to God

He who discloses My secret knowledge to the deserving, to him I am dear and he is dear to Me.

It is said by the Lord in the scriptures that he who imparts My secret knowledge to the deserving is dearest to Me. The unlimited knowledge of Atma pervades in the limited body. Such knowledge can only be acquired by devotion, love and faith. If this priceless jewel of knowledge remains unexplored in this physical body all the life it is our ill luck.

VERSE 70

Devotee Considers God His Beloved

He who shall study and practice this sacred dialogue of ours which is full of knowledge shall worship Me through this knowledge of wisdom and thus attain Me. Such is My word.

It is very difficult to express in words the real purport of this verse, unless one practices and realizes, or one can understand through the grace of a perfect Master. In short it can only be said here that when the devotee studies this with faith and love and practices what is suggested in it, he will come to know more and more the secrets of Atma and through devotional love (ishk haqiki) will attain his ultimate goal (liberation).

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VERSE 71

Man of Good Actions Can Adopt this Path

He who studies this sacred book with unprejudiced mind and solemn faith or listens and ponders over it can also become the righteous one and shall attain the celestial abode.

Association (society) and faith have great influence on man. Whoever he be, whatever actions he may be performing, he can become a man of righteousness, if he has faith and good society. Therefore every man, for his own benefit, must associate with religious people and perfect Masters.

VERSE 72

Krishna's Question to Arjuna

Krishna said:
Oh Arjuna! Did you listen to Me with intent mind? Are your distraction of mind and ignorance dispelled?

VERSE 73

Arjuna's Reply

Arjuna said:
Oh My Lord! By Thy grace, my delusion and ignorance are gone. I have realized myself and all my doubts and sentiments are dispelled. I shall now act as per Thy word.

VERSES 74-78

Sanjaya Narrates to Dhritrashtra

Sanjaya said:
74. Thus have I heard this wonderful dialogue between Sri Krishna and Arjuna, causing my hair to stand on end.

75. By the grace of Vyasa, I heard this supreme secret (The Yoga of True Knowledge) taught by Krishna Himself to Arjuna.

76. Oh King! Recollecting again and again the wondrous and holy dialogue between Krishna and Arjuna, I rejoice everytime.

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77. Everytime I recall the most wonderous form of Sri Krishna, greater is my delight and I thrill with joy.

78. Wherever there is Krishna, the Lord of Yoga, and Arjuna the archer, I am sure victory, glory and righteousness are there.

« »

THUS ENDS CHAPTER XVIII OF SHRIMAD BHAGWAD GITA, THE DIALOGUE BETWEEN SRI KRISHNA AND ARJUNA ABOUT "MOKSHA SANYAS YOGA" (LIBERATION BY RENUNCIATION).

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SUMMARY OF CHAPTER XVIII

It is very well known all over the world that Shrimad Bhagwad Gita, which was narrated to Arjuna at the time of Mahabharata (the war of righteousness) to remove his ignorance, is the essence of all religious scriptures (Vedas). The essence of whole Gita is conveyed in Chapter XVIII and the essence of Chapter XVIII is given in verses 65 and 66.

If the seeker is honest and intelligent, he like Arjuna will find out a perfect Master, have initiation from him and practice according to the instructions of the Master and attain his goal of life. The seeker who is full of inspiration and devotion will soon reach his goal. He whose mind is devoid of devotional love, for him Atam Gyan (True Knowledge of God) is impossible, because such a man cannot understand subtle things. If a man has even a little inclination and aptitude and associates with mystics, he can progress by practice of yoga and enjoy the eternal bliss.

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DR. R. M. HARI

Sings Thy Name, keeps Thy Beat,
Day and night, Thy Holy Treat.
Sushil bows, at Thy Feet,
O come, meet me, Hari Sweet.

S. K. Mankar

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CELESTIAL HYMNS

Love Is God, God Is Love
Down on the Earth,
in the Heaven Above

You are my love, you are my life
You are my treasure, I always strive

You are my love, the morning star
You are my light, rest is all dark

You are my love, the only Source
Always kind, and mine of course

You are my love, you are my guide
Always smiling, on every side

You are my love, you are my crutch
Always available, on Hari's search

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You know best, what You do
Who are we, to question You

You have always been smart
You gave us a good start
Why are we wavering now
Why are we shivering now
May be with the passing time
Surely we will reckon You

We know this is temporary
Still why, all this worry
Give us the wisdom, to sort it out
Give us the courage, to bear it out
You are always near us
We know we can count on You

Friends may come, friends may go
Some come fast, some go slow
Eventually everyone has to go
Reckoning day, what will we show
All our love and all our smiles
And all the implicit faith in You

All we seek is Your Grace
We know, it's not an easy race
Give us the sense, to sort it out
Give us the strength, to bear it out
We can look forward to happy days
Hari, we all depend only on You.

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Thou art mine, I am Thine
Right from the,
immemorial time

"Eyes," thou shalt not see
"Ears," thou shalt not hear
"Lips," thou shalt not unzip
All of you, just seek Divine

"Leave," this worldly desire
"Drop," this ego attire
"Seek," thine only sire
Every bit of you, sink into Sublime

"I," thou art not giving
"Die," while thou art living
"My," Rochal is relieving
Every inch of mine, is always Thine

Wake Up! Shape Up!
Before it's too late

Concentrate on His Holy Name
Why waste time, it's a shame
Get rid of all the hate!

Sing His song, keep His beat
Hear His gong, simmering sweet
Make Him, your only mate!

Your master has lit the lamp
Keep on moving up the ramp
Don't turn back, for heaven's sake!

Rochal, watch this very moment
Graceful is Lord, why you lament
He's all yours, it's no sweat!

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I am just, a speck of dust, in Thy feet
Still, O Lord, I always am, a part of Thee

I am just a drop in Thy ocean
May be worthy of some attention
Still, O Lord, I always am, a part of thee

I am just, one tiny hair
Lord, in Thy glamorous stare
Still, O Lord, I always am, a part of Thee

I am just a grain of sand
In Thy beautiful holy land
Still, O Lord, I always am, a part of Thee

I am just a single ray
Of Thy radiating blue spray
Still, O Lord, I always am, a part of Thee

I am just a lonely dot
In Thy bewildering plentiful plot
Still, O Lord, I always am, a part of Thee

I am just a minute piece
Of Thine everlasting-peace
Still, O Lord, I always am, a part of Thee

I am just a tiny trace
In Thine ever radiating face
Still, O Lord, I always am, a part of Thee

I have just a bit of worry
With humility, says lowly Hari
Still, O Lord, I always am, a part of Thee

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One God

God! There is only One
His is the true Name
The only Source and Succor
Beyond all fear and despair
Love and grace for all
Ever existent in big and small
Beyond birth and death
He, Himself createth
Go! Find a realized Master
To lead you to the Preceptor
Ever existent is He, since time begun
Ever He will be, Hari, the True One

Adorable Glorious God, Gracious Lord
How I wonder, what you are

Formless, yet infinite forms—
    Changeless, yet infinite charms
Nameless, yet infinite names—
    Restless, yet always same

Vastness, as in the ocean—
    Restricted by devotee's devotion
Calm and cool, like a stream—
    Aroused, agitated by fervent scream

Endless, yet bound by affection—
    Soundless, yet heard by emotion
Elusive, yet captured by devotion—
    Evasive, yet always in attention

Colorless, yet always colorful—
    Carefree, yet always careful
Adorable, beyond adoration—
    Reachable, with Hari's salutation

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You are the only One
Beyond cosmic delusion

What shall I do
With this worldly stew
You are the only One
Worthy of attention

Great falls and fountains
Gardens and mountains
You are the only One
Creator of creation

Great works of wonder
Every one may yonder
You are the only One
Who stamps certification

Sun rise, sun set
Moon light, all the way
You are the only One
Rest is but illusion

All the king's riches
All the world's bewitches
You are the only One
My true salvation

You are the only Source
You are mine, of course
You are the only One
Hari's salutation

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GLOSSARY

Abe Hyat: Nectar; amrit
Abhyas: Practices; juhid
Adhibhuta: Matter; nasoot
Adhideva: Atma; God Infinite; Haq; Zaat
Adhiyagya: The highest stage of realization which is beyond description
Adhyatam: Embody soul; jivatma; rooh
Adhyatam Vidya: Knowledge of self-realization, Ilim Tohid
Adni: Low
Afaki Murakba: A kind of yogic practice; concentration on voidness
Agyanta: Ignorance; jahalat
Ajapa Jap: Mental recitation of mantra
Akhtyar: Done with ego
Akidat: Faith
Aks: Image (in mirror etc.)
Akul: Intelligence
Aleem: Knower
Alim Kabir: Cosmic forces; ghaib
Alim Sagir: Physical manifestation
Alim Ulvi: The subtle universe
Alla: High
Allah: God Infinite
Alla Khaslat: High quality
Amil: Man of practical knowledge
Amur: Commandments; permissible actions according to religion

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Anatma: Untruth; phenomena; batul
Ann-al-Yakin: Faith realized
Anubhav: Experience
Apana: Exhalation of breath; nafs payeen
Apara: Knowledge that leads to material world
Arif: Wise; gyani
Asat: Opposite of "Sat"; untruth; batul
Ashik: Lover
Asura(s): Demon(s)
Atma: God Infinite; Haq; Allah; Truth; Brahm; Zaat
Atamanand: Bliss; Rahmat Ilahi
Atam Darshan: Self-realization
Atam Gyan: Knowledge of the Truth or God Infinite
Atam Gyani: Man of true knowledge; man of self-realization; knower of Truth; khud shanas
Avtar: Reincarnation; prophet
Baka: Imperishable
Baka-ba-Allah: In constant communication with God; inseparable from God; merging in infinite
Bassit: Imperishable; all-pervading
Batun: Latent
Batul: Phenomena; untruth
Beem-va-raja: Fear and expectation
Bhakti: Devotion
Bhishma: Grand uncle and teacher of Pandavas and Kaurvas
Brahm: The Absolute; Atma
Brahma: The demigod who is known as the creator of the universe
Brahmchari: Seeker
Brahm Gyan: Knowledge of the Absolute
Brahmin(s): Priest(s) of Hindu order
Brahm-sutra(s): Books giving reference to God
Brahm-yagya: Sacrifice in the name of God
Brahspati: Jupiter
Budhi: Intelligence
Chakra: Center; lotus in body
Chashma Batuni: Sixth sense
Chashma Marfat: Divine eye

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Dam Habas: Controlling of breath
Darshan: Act of seeing
Dervish(es): Sage(s); saint(s)
Dharma: Religion; duty; shariyat
Dhritrashtra: The blind father of kaurava princes
Dhyan: Concentration; meditation
Didar-e-Haq: Vision of God
Divya Shakti: Sixth sense
Drishta: One who sees
Drishya: The object of seeing
Dronacharya: Name of the teacher who taught archery etc. to Kauravas and Pandavas
Duryodhana: The Kaurava Prince who usurped the kingdom of Pandavas, resulting in the war between the two
Fal: The act of doing
Fana: Perishable; illusory
Fana-fi-al-Rasool: Merging or total absorption in the subtle form of the prophet
Fana-fi-al-Sheikh: Merging or total absorption in the subtle form of the preceptor
Fanai: Extinction of ego; total absorption
Fial: Action
Fikur: See vivek; see surt
Gandharvas: Celestial beings who are expert in music
Ghour Khous: See vivek
Guru: Teacher; preceptor; murshid
Guruji: Respectful way of addressing the guru
Guru Mantra: The highest word initiated by the preceptor; Isim Azam
Gya: The object of knowledge
Gyan: Knowledge; true knowledge; knowledge of Atma; the highest realization
Gyan Marg: Path of spiritual knowledge
Gyan Yoga: The disciplines of understanding Atma by intelligence
Gyata: Knower
Hahoot: The spiritual state after Lahoot; Turiya-atit
Hamosta: State of identification with the Infinite
Haq: Truth; Atma; the Absolute

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Haq-al-Yakin: Knowledge of self-realization
Haqikat: Devotion; bhakti
Haranya Garbh: Universal Womb
Hath Yoga: Physical practices
Hayat Abdi: Liberation
Hidayat: Teaching
Hirdaya: Mind; heart; kalab
Ikhlak Hasana: Divine nature
Ilim: Knowledge
Ilim-al-Yakin: Knowledge acquired by reading and listening; sravana
Ilim Haqikat: Gyan; knowledge of the Absolute or Brahm
Ilim Ishrak: Knowledge that gives light
Ilim Kabir: See Para
Ilim Khud Shanasi: Knowledge of self-realization
Ilim Ludani: True knowledge; Atam Gyan
Ilim Marfat: The highest knowledge
Ilim Sagir: See Apara
Ilim Salaas: Distinctive knowledge of finite and infinite
Ilim Tohid: Knowledge of oneness (non-duality)
Ilim Urfan: The highest knowledge; knowledge of the Infinite
Ilim Zaat: Knowledge of the self; knowledge of the Truth
Ilim Zaat Pak: Knowledge of the Infinite
Isbat: Revelation
Ishk: Love
Ishk Haqiki: Love for Formless Infinite
Ishk Mijazi: Love for physical form of the preceptor or God; sirguni prem
Ishwar: Personal God
Isim Azam: The highest word initiated by the preceptor; Gurumantra
Jabroot: Deep sleep state of consciousness
Jagrat: Wakeful state of consciousness
Jahalat: Ignorance
Jalalat: Glorious form of Atma; rajas guna
Jalali: Ecstatic seeker who bursts out in mood on slight provocation or distraction from divinity
Jalwa: Glamor

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Jalwa Zaat: Glamor of Atma
Jamali: Sober minded seeker; see savdhan
Jan: Soul; rooh
Japa: Recitation of mantra
Jathra Agni: Life force, breath
Jisim: Body
Jiva: Finite being
Juhid Jafa: Yogic practice and discipline
Juz Akul: Limited knowledge
Kalpa: Cycle of creation
Kanth: Throat
Karar Haq: Atmic Bliss
Karma: Action; the creative force that brings forth the existence of beings
Karma Yoga: Discipline of the path of action
Kasrat: Creation; manifestation; multiplicity
Kauravas: Sons of Dhritrashtra who fought the battle of Mahabharata with Pandavas
Khudi: Ego
Krishin Dham: The highest stage; the abode of peace and tranquility
Ksetra: Originally it means field and here it refers to body
Ksetragya: Knower of the field or one who dwells in body i.e. God; Zaat; Atma
Kshatriya: Warrior class among Hindus
Kubera: Name of demigod
Kudrat: Nature; prakriti
Kul Akul: All knowing
Kurukshetra: Name of place where the battle of righteousness (Mahabharata) was fought
Lahoot: Blissful state of consciousness; Turiya
Lassani: Incomparable
La tama: Desireless
La Zawaal: Imperishable
Mafaool: Doer
Mahesh: Demigod who is known as the annihilator
Majzoob: See Jalali
Makoos: Object of reflection
Malkoot: Dream state

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Malkooti: Of dream state
Maloom: Object of knowledge
Manan: Acceptance
Mantra: Holy word
Manu: Name of a celestial being
Marfat: Gyan; true knowledge; perfect knowledge
Martaki: Name of an angel
Marut(s): A category of celestial beings
Mashook: Beloved
Mast: See Jalali
Matloob: Preceptor
Maya: Illusion
Meru: Name of a mountain
Moksha: Liberation from bondages; rihai
Muhit: Omnipresent
Murshid: Preceptor; guru
Mushahda: Act of witnessing
Nafi Isbat: Path of negation; neti-neti
Nafrat: Hatred
Nafs: Mind
Nafs bala: Inhalation of breath
Nafs payeen: Exhalation of breath
Narda: Name of a sage
Nasoot: Wakeful state; adhibhuta; matter
Nehi: Prohibited act according to religion
Neti: Path of negation; see fana
Neti-neti: Path of negation
Nidhyasan: Whatever is accepted by the mind is actually experienced through practices with confirmation and satisfaction
Nikas: Vertex of head
Nirguni: Formless
Nirvana: Liberation
Nirvikalpa: State of absolute peace and tranquility
Om: The highest word according to Vedanta and it also represents the inexpressible Absolute
Osat: Medium quality
Pak: Pure

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Pandavas: Sons of King Pandu who fought the war of Mahabharata
Para: Knowledge that leads to God
Param Atma: God Infinite
Pasunfas: Sufistic equivalent of pranayama; inhalation and exhalation of breath
Peghambar: Prophet
Prana: Breath; inhalation of breath
Pran Vayu: The air that living beings inhale and exhale
Pranayama; Prana Yoga: Yoga of regulating breath
Prema Bhakti: Devotional love
Purusha: Reference to God; the man of man
Purushotam Gyan: Knowledge of the Supreme
Rajas Guna: Medium quality which creates sensual desire and leads to bondages of actions; osat
Rakshasa: Demon
Rasool: Messenger of God; The Holy Prophet
Rihai: Liberation
Rishi: Sage
Rooh: Embodied soul; jivatma
Rudra(s): Annihilator(s)
Rughbat: Attachment
Sahaj Yoga: See Gyan Yoga
Salik: Sober-minded seeker
Sanjaya: Charioteer of Dhritrashtra who was graced by Rishi Vedvyasa with the power of clairvoyance to narrate the war details to Dhritrashtra.
Sankhya Yoga: A yoga of understanding Atma
Sanklap: Desire, thought
Sanyasi: Man of renunciation
Sat: Truth
Sattva: High class or purest quality which leads to knowledge and peace; Alla khaslat
Savdhan: Sober minded seeker; salik
Shabd: Word; also used for the highest word or gurumantra
Shakti: Power; Supreme Power
Sharyat: Dharma; religion
Shradha: Faith
Shugul: Short spiritual experiences during yogic practices

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Sidha: Ascetic or yogi with supernatural or occult powers
Sifat: Manifestation; creation; nature; kudrat
Sidik: Faith
Sifati: Physical form
Sifat shetani: Demonic traits
Sirguni: With form
Soma Juice: Nectar
Sravana: Reading the scriptures and listening to discourses
Sudra: Labor class among Hindus
Sumran: Recitation of mantra (physical or mental); Zikur
Surat Jalali: Universal form
Surat Jamal: Peaceful and glorious form
Surt: Concentration; recitation of mantra with meaning in mind; fikur
Surt Sadhana: Concentration; mental fixation with meaning
Surt Samadhi: Merging or absorption in meaning
Surt Yoga: Yoga of concentration with meaning and understanding
Sushupti: Deep sleep state of consciousness
Swapana: Dream state of consciousness
Talib: Seeker
Talib Sadik: Devoted seeker
Talib Sifat Adni: Ignorant
Tamas Guna: Low quality which creates sluggishness and ignorance; slothful state; adni khaslat
Tarak: The man of renunciation
Tarikat: Karma; action
Tarikat Amli: Yogic practice
Tarikat Fana: Yoga of negation; neti-neti
Tark: Renunciation
Tatwa Gyan: Highest Knowledge
Tasawur: Concentration
Triguni Maya: Threefold manifestation
Trikuti: Spot between eyebrows
Trikuti Dhyan: Yogic practice of concentration on the spot between the eyebrows
Triputi: Trinity of nature
Turiya: The blissful state
Turiya Atit: Maximum depth of blissful state

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Tyag: Renunciation
Upasana: Bhakti; selfless action
Vairag: Detachment
Vaishya: Trader class among Hindus
Vajad: Ecstacy
Vasil-ba-Allah: Merging in God or Allah
Vasil Baka: Merging in Infinite
Vedanta: A school of thought believing in the Absolute
Vedantis: Those who practice Vedanta
Vedvyasa: Name of the sage who wrote Mahabharata, including Gita
Videhmukt: Liberated, with no consciousness of the physical body
Viklap: Action
Virat Roop: Universal Form
Visal Zaat: Merging in Atma
Vishnu: The demigod who is known as the maintainer of the creation; Sri Krishna is said to be an incarnation of Vishnu
Vishwa Roop: Universal Form
Vivasat: Sun
Vivek: Deep thinking; fikur
Vyasa: Same as Vedvyasa
Wahdat: Non-duality
Yagna: Rituals
Yagya: Sacrifice
Yoga: Unity with Infinite; discipline; path leading to unity with Infinite
Zikur: Recitation, invocation, remembrance

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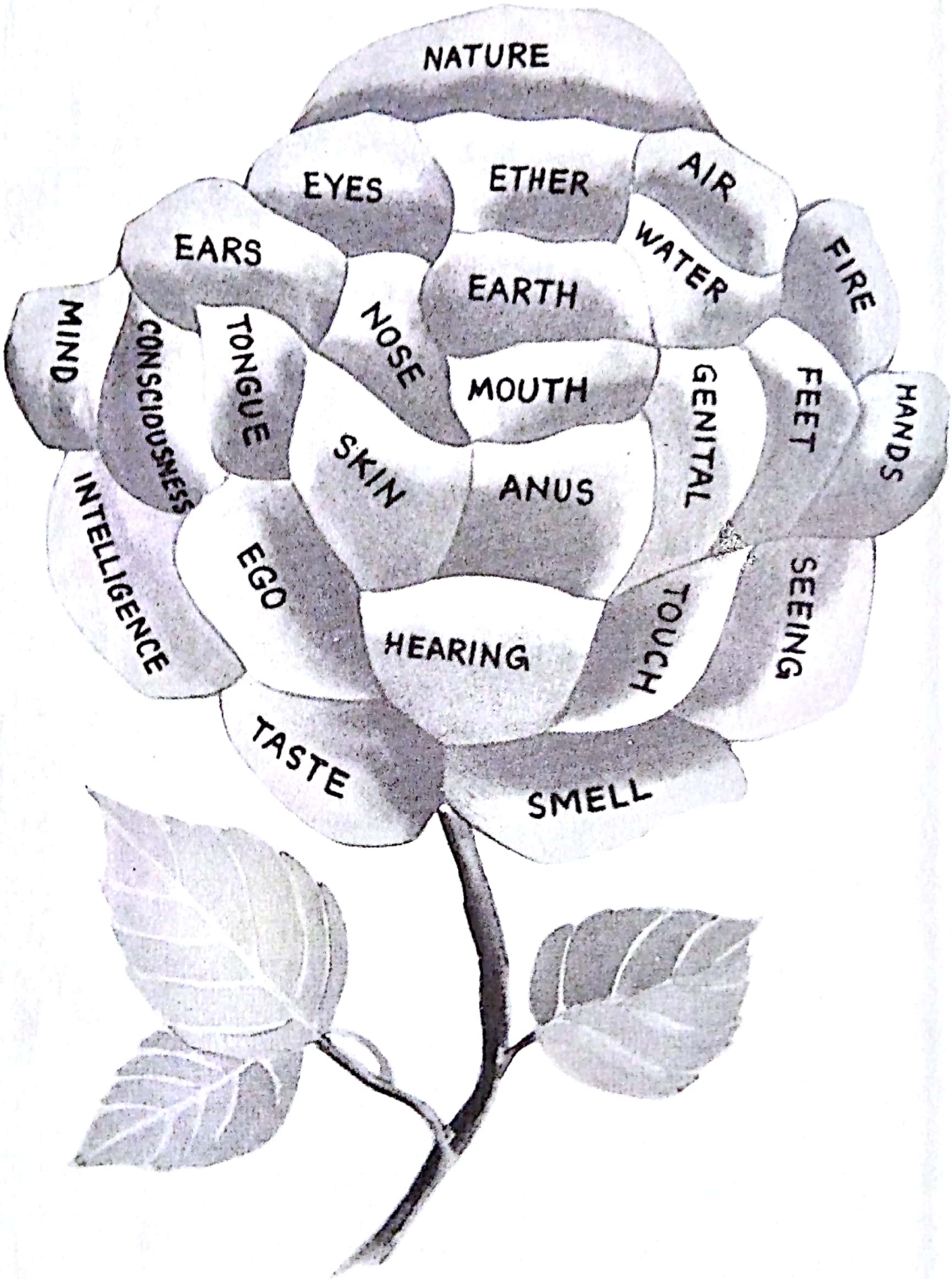

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